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moral and ethical values



in the public schools of hawaii

Commissioners of Public Instruction

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Moral and Ethical Values
in the
Public Schools of Hawaii

DEPARTMENT OF PUBLIC INSTRUCTION
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Prepared by
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Foreword

The kind of people we would like our children to be is not a controversial question for most of us. There is fairly general agreement on the character we admire in children, youth and adults. Honesty, square dealing, respect for the rights of others, a disposition to carry one's share of responsibility in a democratic society and to find wholesome forms of self-expression—these are qualities which command the respect and allegiance of everyone.

In this matter of character development, the community should indeed work with unity. In whatever manner we may differ in our beliefs concerning the relationship of philosophy and religion to character—and, as good Americans, respect that difference in our fellow-citizens—we nevertheless stand as one in support of these common values, and they are therefore the business of the public schools. Thoughtful teachers know that while the responsibility for the development of character is not theirs alone, they do carry a large share of it. It is to help them meet the challenge of that responsibility that this guide has been prepared.

The publication is the culmination of work begun four years ago by a large committee of churchmen, laymen, and educators. While the final responsibility for content and point of view is with the School Department, it is our hope that the work may command the respect, approval, and support of the large original committee and of the public in general. Teachers who are to translate these ideas into effective methods with pupils will feel the strength of such community support and find successful ways of cooperating with the church and the home in our common objective.

We have been especially fortunate, during the final stages of the preparation of the guide, to have the advice and help of Dr. V. T. Thayer, Visiting Professor of Education at the University of Hawaii and for twenty years Director of the Ethical Culture Schools in New York City. In congratulating the committee on "a superior and significant piece of work," Dr. Thayer calls attention to one of the distinctive contributions of the guide, "its emphasis on the positive nature of values in contrast with a common tendency to conceive of them negatively."

The progress of this work has been followed with marked interest and helpful support by the Commissioners of Public Instruction who, I am sure, join in recommending it to principals and teachers for their thoughtful consideration.

W. HAROLD LOPER
Superintendent



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Historical Background and the Need for Moral and Ethical Values

Scholars, statesmen, theologians, educators, and thinking people in other walks of life are increasingly aware that our culture is confused about finding a sense of direction. Science has made possible the harnessing of the power of a million horses, has produced untold blessings that have lifted man above a brute level of bare subsistence, and made tremendous strides against his greatest enemy, disease. On the other hand, technology has been responsible for herding man into great cities that tend to tear down his physical, emotional, and spiritual health. Conquest of the atom has brought with it a capacity for destruction which has made men inwardly quake upon speculation of the outcomes of another world conflict.

As teachers, we see in sharp focus the growing disintegration of family life. Of every three marriages, one breaks up on the legal shoals of our divorce courts. With the family split apart by economic insecurity, movies, motor cars, and bridge clubs, its effectiveness as a stabilizing, character developing unit of our culture has been steadily lessened. The increase in juvenile delinquency is evidence of the extent of this breakdown.

There are many who claim that the chaotic state of our moral and ethical outlook is evidence of the approaching disintegration of

western civilization. Others, equally learned, do not feel so pessimistic. They believe our basic institutions and values are not being destroyed but are merely being changed into a form better adapted to twentieth century man. All of this is, however, small comfort to those of us who are harassed by the very real evidence of children and parents in a state of confusion.

This sort of situation has occurred before—often. It has been at just such times, when old ways were no longer sufficient for emerging new conditions, that thoughtful reconsideration of values has resulted in progress. Each such period of reorganization has resulted in deepened moral insights, and ultimately in possibilities for richer, fuller living for greater numbers of people. But each such period has been introduced by a time of confusion, in the disintegration of old ways, in a sense of frustration and impending disaster.

There have been many such epochs in man's long history. It is probably in times of great moral stress that man shows his greatest growth in the achievement of the spiritual. As Kilpatrick says:

"Whenever a people feel themselves deeply insecure, sorely baffled by long-continued and widespread troubles and problems, their souls will reach out in searching. They seek renewed bases of faith. Partly of necessity, partly of choice, they turn from the 'material' to the 'spiritual,' from the temporary to the more

abiding, from the pleasure seeking to a yearning for security. Having long felt torn within, they seek—in older words—a healing, an at-one-ment, or—in modern phrase—inner security.”¹

Now, as in times past, loss of a sense of direction has resulted in a growing insistence that man restate and strengthen his moral and ethical values.

“With civilization thus assailed within and without we find many people losing their faith in human effort, questioning man’s ability to manage the world his science has produced. It is this total situation of callous selfishness, undigested social change, disturbed culture, weakened authority of custom, social perplexity—with the resulting lessening of man’s faith in himself—it is this situation which calls so urgently upon us to uphold and strengthen our spiritual values. Indeed the essential quality of civilization itself seems herein at stake.”²

Educators have felt the impact of this concern for the moral and ethical. They have responded with a renewed interest in the development of those values which have been the guideposts of man’s long climb upward. They have gone even further. There has been a reinterpretation and a restatement of these older values in a way that makes them more meaningful in our present culture. In many instances, the synthesis of the older values with newer knowledge—for example, with the basic principles of present day mental hygiene and psychiatry—has resulted in values that are, perhaps, new to our generation. Educational conventions, yearbooks, and reports reflect the concern of the school with this problem.³ Many educational systems have included in their curriculum publications, materials designed to strengthen the schools’ effectiveness in this area. Indeed, there is

mounting agreement that this is the *primary* task of the school.

“As over against the loss of faith, the perplexity, the spiritual unrest of many older people, the public school must upbuild in the young the spiritual values needed for a just and wholesome civilization. Instead of division and conflict, it must build unity. In place of doubt and fear it must build faith, faith in right and good, faith that effort wisely directed can in the long run prevail at least reasonably against the troubles that assail. Such a public service we . . . count the chief task and aim of the public school.”⁴

Concern for the development of moral and ethical values has long been apparent in Hawaii. Evidence is increasingly clear that principals and teachers are cognizant of the problem and are doing very effective work. Indeed, a good deal of the illustrative material of this book is drawn directly from the work of such teachers. A major purpose of this pamphlet is to bring before teachers, principals, and the lay public an awareness that much of what we are doing, even though unrecognized as such, is consistent with the finest teaching of moral and ethical values. It should thereby encourage all of us to go forward, recognizing that we are not being asked to do something that is new and strange, but to improve our insights and skills so that we may do better a task in which we are already involved.

A word on how this guide came to be. For some years, lay leaders in the community and concerned educators have shown a deep inter-

¹ Association for Childhood Education, “Religion and the Child,” 1201 Sixteenth St., N. W., Washington 6, D. C., c1944, p. 1.

² John Dewey Society, Seventh Yearbook, “The Public Schools and Spiritual Values,” written in collaboration by John S. Brubacher and others. New York, Harper, c1944, p. 1.

³ See the bibliography at the end of this guide on p. 54 for a listing of the large number of recent writings on this subject.

⁴ John Dewey Society, “The Public Schools and Spiritual Values,” op cit., p. 2.

est in character education. Released-time religious education programs, experimental work in selected schools, and several study committees have resulted.

In the fall of 1942, Mr. Frank Atherton and Dr. Arthur Dean, then Chairman of the School Commission, organized a committee which set up the "Honolulu Plan" for released-time religious education. Experimental work was done at Fern and Liliuokalani schools in connection with this plan.

A committee of principals, teachers, and clergymen was organized to guide the "Honolulu Plan" for released-time religious education. A full-fledged schedule, based on the findings of the experimental work, was inaugurated in September of 1943.

In October, 1945, Mr. Robert M. Faulkner, Supervising Principal of Honolulu Schools, organized an advisory committee⁵ to undertake a fundamental study of the whole problem of moral and spiritual values in our schools. Subcommittees were set up under the direction of Dr. E. Verne Sayers on philosophy and Mrs. Marion P. Goddard on curriculum content. Dr. Miles Cary, then Principal of McKinley High School, later took over the chairmanship of the committee on philosophy. Their report entitled, *A Report by the Committee on Spiritual Values in Education*, was released in June, 1947. Additional studies and progress reports have grown out of this over-all committee.

Because the task was ultimately a matter of curriculum construction, Dr. W. Harold

Loper, Superintendent of Schools, asked Dr. F. Deal Crooker of the Division of Instruction to draw together the thinking of all these groups and, in cooperation with other department curriculum workers, prepare a teachers' guide in moral and ethical values for the schools of the Territory. A review committee was organized which included Mr. O. W. Robinson, Deputy Superintendent of Instruction; Dr. Ethel S. Hoeber, Director of Elementary Education; Miss Mary Musgrove, Director of Kindergartens; Mrs. Marion P. Goddard, Editor, *Hawaii Educational Review*; Mr. Robert M. Faulkner, Supervising Principal of Honolulu Schools; Dr. Robert W. Clopton, Associate Professor of Education, University of Hawaii; Reverend Charles Hoskinson, Church of the Crossroads; and Dr. Vivian T. Thayer, Visiting Professor, University of Hawaii. These individuals spent much time in critically evaluating the work as a committee and in giving freely of their time in individual conferences with the writer. The Department is especially indebted to Dr. Vivian T. Thayer for the depth of his insight into the problem and for the time which he gave so generously. A special debt of gratitude is due Dr. Robert Clopton for his painstaking job of editing the first section of this guide. Mrs. Gladys Faulkner of McKinley High School spent many hours putting the bibliography into acceptable form. Reverend Allen Hackett of Central Union Church graciously consented to read portions of the

⁵ The membership of this committee and those who assisted it are listed in the last section of this guide, p. 52.

original manuscript and offered several helpful suggestions. Throughout the entire period of writing this material, Mr. O. W. Robinson's sympathy, understanding, and encouragement when the going tended to be difficult are probably responsible for its completion. Mr. Raymond Higuchi has done in delightful manner the many excellent line cuts. Thanks should go to Mrs. Kay Kunimura for her patience and accuracy in making repeated redrafts of the entire manuscript.

Without the hard work, deep concern and insight of these many individuals, this guide would have been impossible of realization.

* * *

This publication is not a specific detailed guide to be adhered to in uniform manner by all schools. As the content is developed in the

pages that follow, it will be obvious that our primary aim is to outline a statement of Department policy on the place of moral and ethical values in the educational program which will become a reality only to the degree that faculties of individual schools cooperatively make use of this material. Under the leadership of the principal, aided by field assistants, teachers, and parents, these proposals should be utilized as a starting point for group study. The objectives which emerge, the curriculum content which develops, and the details of the over-all program will differ, to some small degree, from school to school. The only uniformity desired is *concern* and *process*. Without the former, there can be no motivation; and failure to utilize democratic cooperative study as a process can only result in a denial of these common values.

What Do We Mean by Moral and Ethical Values

Inherent in the living of all animals, man included, is a conscious selection of those things which further the life process. What the animal "wants," he selects. For the purposes of this analysis, we will call what is selected on this basis a "good." Thus, food, because it satisfies a "want"—hunger, becomes a "good." This primary brute level of evaluation is common to all animals.

Man, however, lives on a higher plane of existence than do the other animals. He soon finds that "wants" sometimes are in conflict with each other and it becomes necessary to *discriminate* in making choices. He finds it pays in the quality of living to think before choosing so as to avoid future regrets. This weighed choice is evaluation on the next higher plane.

A further refinement of evaluation comes in critically thinking about the life process and what is the "good life." As man reflectively considers, ethical values emerge.

"Since the time of the Greeks, men have engaged in critical thinking. We can study critically the life process, how it proceeds, and what constitutes the good life seen at its best. For this we must study critically the terms we use in thinking and the principles involved in judging all the various parts and aspects of experience—right and wrong, truth, beauty. The values which emerge from such critical study constitute what we may call . . . spiritual values in the full and proper sense. And we can say further of any step taken to move toward a higher level of thought and act, even from the lowest, that insofar as one moves consciously upward . . . doing this on the basis

of consideration for fuller fitness, in that degree does he manifest true spiritual quality."⁶

Careful insight into our present culture shows an amazing amount of common agreement on what are acceptable ethical values. We all want children who are fair in their dealings one with another, who observe the Golden Rule, who love beauty and show integrity in their social relationships. On the origin and sanction for these values, however, we cannot find such common agreement. Many, in fact most of us, find their source in religion but here again we differ widely, and sometimes violently, on the form which that religion takes. Others see sanction for these values in their continued validity throughout man's long climb upward to civilization. Psychiatrists base their acceptance on the fact that emotionally stable individuals live consistent with them. As one report comments:

"Ethical principles . . . need not be based on any single sanction or be authoritarian in origin, nor need finality be claimed for them. Some persons will find the satisfactory basis for a moral code in the democratic creed itself, some in philosophy, some in religion. Religion is held to be a major force in creating the system of human values on which democracy is predicated, and many derive from one or another of its varieties a deepened sense of human worth and a strengthened concern for the rights of others."⁷

The fact, however, that we cannot get agreement on the philosophical origin of moral

⁶ John Dewey Society, "The Public Schools and Spiritual Values," op cit., p. 7f.

⁷ President's Commission on Higher Education, "Higher Education for American Democracy," Volume I, Establishing the Goals, Washington, D. C., United States Government Printing Office, c1947, p. 50.

and ethical values in no way relieves the school from responsibility in teaching them. It would be a negation of education's prime purpose to prevent our schools from carrying on their highest obligation because we cannot get unanimity as to sanction for these values among religious groups or between religious and other community groups. *The primary aim of this guide is to limit the school's task to the commonly-accepted values leaving to each organized religious group the teaching of those basic insights and learnings which are uniquely their own.* The important fact to us as educators is this agreement on *what* these common values are and on the clear-cut mandate to the public school to develop and perpetuate them.

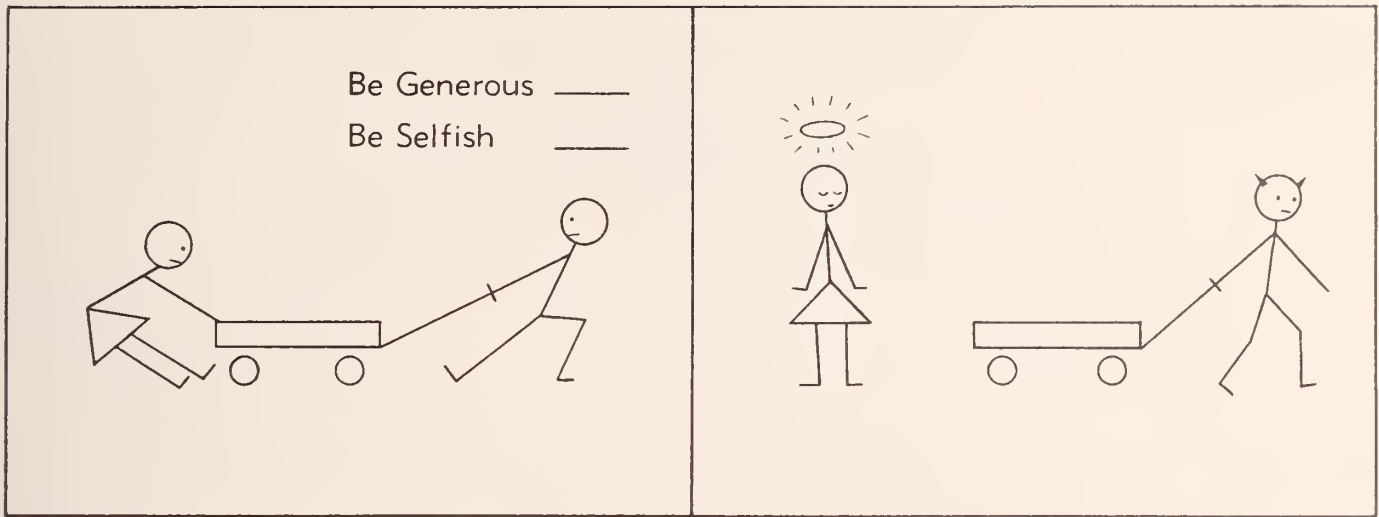
Moral and ethical values are not separate things. As teachers, it is imperative we understand the *operational* character of such values as courage, generosity, honesty, and tolerance. A child does not "have" or "possess" these qualities. He *acts* in a courageous manner, he *behaves* in a generous manner, he *conducts* himself with honesty, and he *lives* with integrity.

To state it in another way, moral and ethical values have to do with *qualities of relationships with others*. Try, if you will, to think of kindness, sympathy, or integrity without two or more people reacting to each other. As teachers, we evaluate character traits by observing our pupils' relationships in small and large groups.

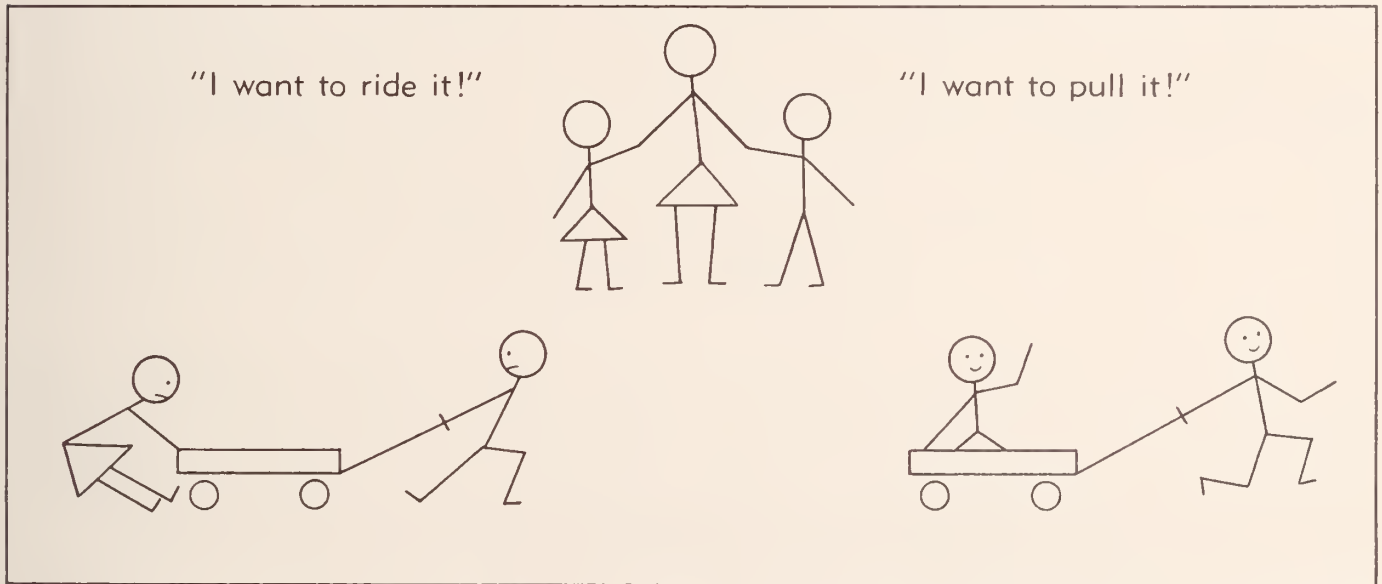
Again, we must keep in mind that this interactive process is not always a matter of *choosing* one of several pre-existing values. It may be, and frequently *ought* to be, a *harmonizing* or *blending* of interests in a particular situation in such manner as to open up the richest possibilities for all concerned. Toward this end we need more than "discrimination" in the sense of choice between one or more courses of action, or distinguishing one course from another, or reflection in terms of backward reference. We need invention and creative imagination. We need to pull ourselves out of old assumptions that the valuation process is primarily an individualistic enterprise.

In the organization of ethical values that follows, an attempt has been made to show major underlying aspects of total personality patterns out of which naturally flow many types of like values. Too often, the words we use are surface descriptions of basic value outlooks. "Kindness," "good will," and "sympathy" are, when carefully examined, dependent upon a deeper, more pervasive characteristic of personality.

Any organization of traits is at best an arbitrary and artificial separation for purposes of study which often interferes with viewing them as a whole. Indeed, a few moments of thought will reveal that in many instances two statements of values are really different aspects of one and the same thing. Unless we are careful, a printed scheme may seriously handicap our appreciation of values in a *whole* relationship. There is also the danger that we



Value judgments are not so much one of choosing from several pre-existing values as shown above as



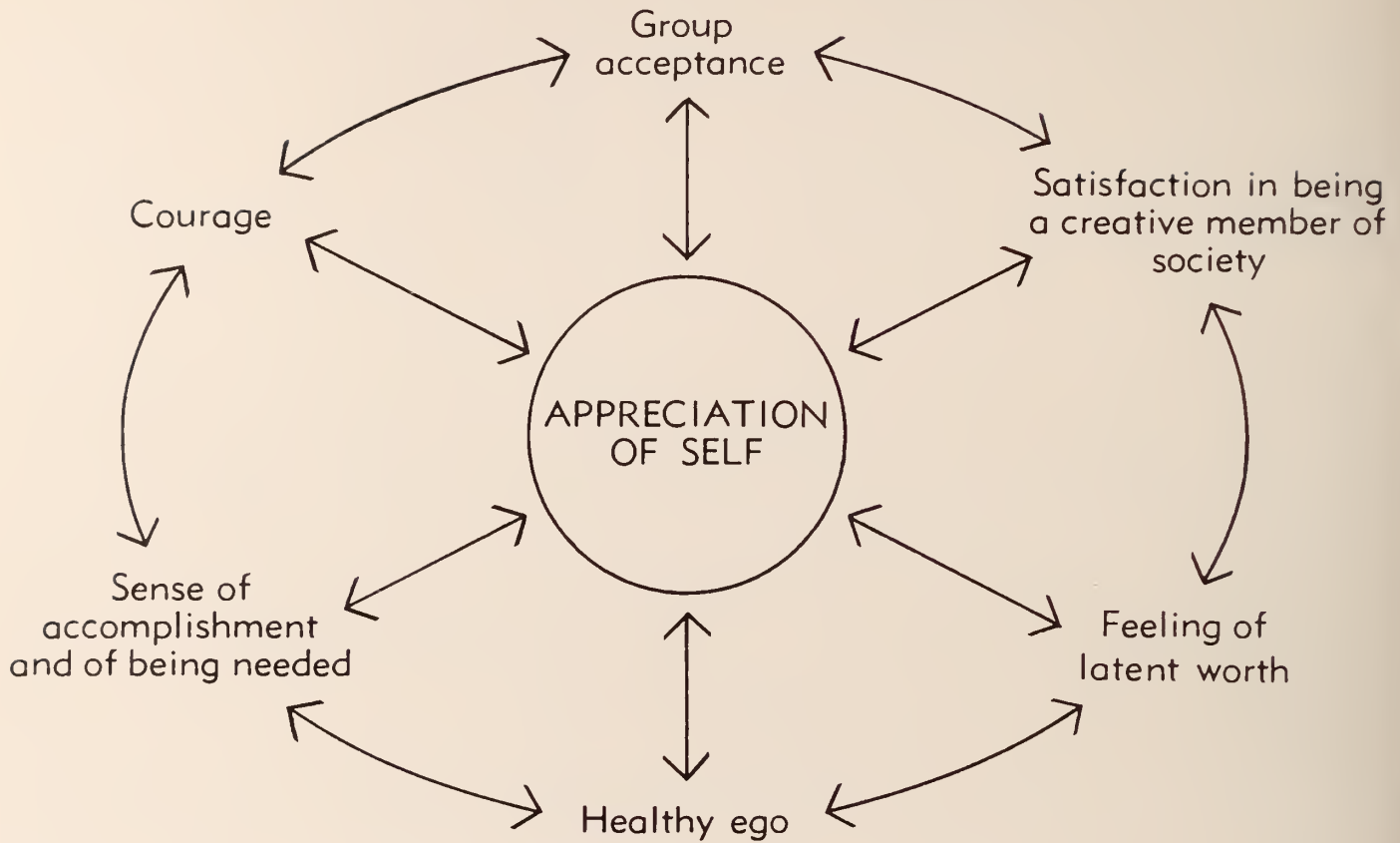
It is a blending or harmonizing of mutual interests so that the richest possibilities are opened up for all.

may attempt to teach each value as a separate mode of behavior. While we, of necessity, must break them down for analysis, teaching requires they be viewed as a whole.

The four headings under which it seems most profitable to consider these values are:

1. APPRECIATION OF SELF
2. SOCIAL SENSITIVITY AND COMPETENCE
3. HARMONIZING OF VALUES
4. APPRECIATION OF MAN AND THE UNIVERSE

APPRECIATION OF SELF



An individual's confidence, his satisfaction in creatively working with others, his sense of accomplishment, his feeling of worth, and his courage in facing life situations are measures of his effectiveness in working with others. Through these processes comes an appreciation of self that is what the psychiatrist means when he speaks of a "healthy ego."

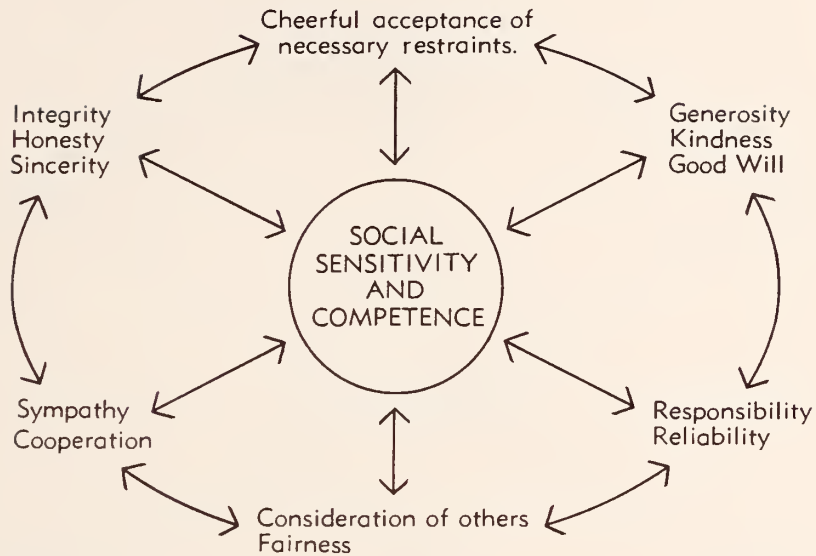
Every teacher is aware of the individualistic character of the 3, 4 or 5 year old child and of his slow growth in identification of himself with others which leads to socially acceptable conduct. Such conduct is best fostered in a psychological climate conducive to creative

work, filled with opportunities for successful self-expression and initiative. One acquires moral and spiritual values to the degree says Ernest Chave,

"... that one arises above the animal and mechanistic levels of reaction and functions as an intelligent person, making discriminating choices, setting goals, and working toward chosen ends. One must see widening possibilities, feel significant as a member of society, and find satisfaction in being a creative member of the universe. One must feel motivation toward fullness of life. Wherever and whenever anyone is helped to gain self-respect, to feel latent worth, and to work for ends that further personal-social values, the objectives of religion are being achieved."⁸

⁸ Ernest J. Chave, "A Functional Approach to Religious Education," University of Chicago Press, Chicago, Illinois. c1947, p. 22f.

SOCIAL SENSITIVITY AND COMPETENCE



Just as APPRECIATION OF SELF implies a drive to realize one's fullest potentialities, so SOCIAL SENSITIVITY implies a desire to help others to grow to the limit of their capacities. In fact, they are correlative values because each contributes to the fullest fruition of the other. Through experiences which contribute to SOCIAL SENSITIVITY AND COMPETENCE, grows an APPRECIATION OF SELF, and so may increasing confidence in oneself strengthen and support the qualities of social competence. These are so intimately tied together it is impossible to separate the two concepts.

SOCIAL SENSITIVITY AND COMPETENCE have to do with quality of relationship. As used here, SOCIAL SENSITIVITY is a condition of cooperative functioning with others—COMPETENCE implies a fruitful harmonizing of interests, identification with others, and finding an increased APPRECIATION OF SELF through the social process.

The accompanying chart indicates the descriptive terms which give meaning and further clarification to this area of character traits. All of us are aware of the incorporation in all great religions of the ethical principle set forth in the Golden Rule. Specifically, it states that the most valid criterion for evaluating one's conduct to others is to place oneself in the position of the other fellow. While the words may differ slightly, the basic concept is maintained.

Christianity—"Thou shalt love thy neighbor as thyself."

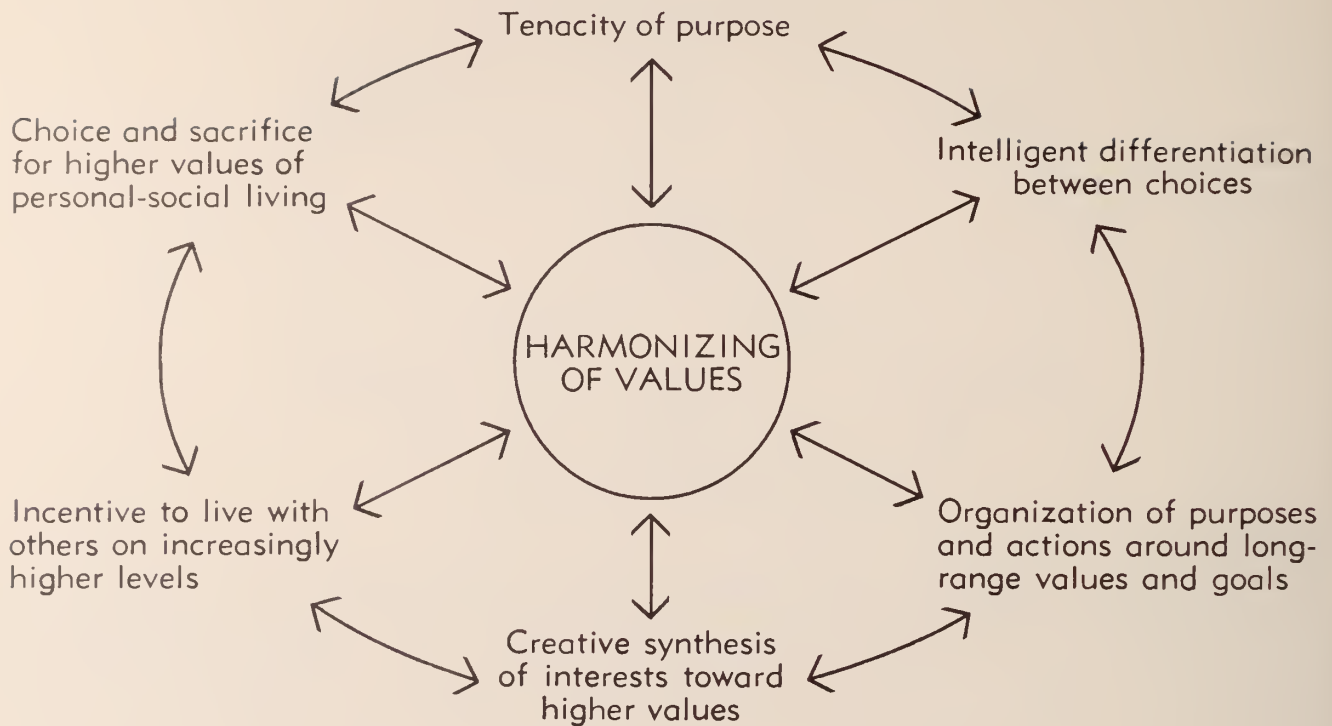
Buddhism—"Minister to friends and familiars in five ways: by generosity, courtesy and benevolence, by treating them as one treats himself, and by being as good as his word."

Confucianism—"What you do not like when done to yourself, do not do to others."

Hinduism—"Let no man do to another what would be repugnant to himself."

Judaism—"Take heed to thyself in all thy works. And be discreet in all thy behavior. And what thou thyself hatest, do to no man."

HARMONIZING OF VALUES

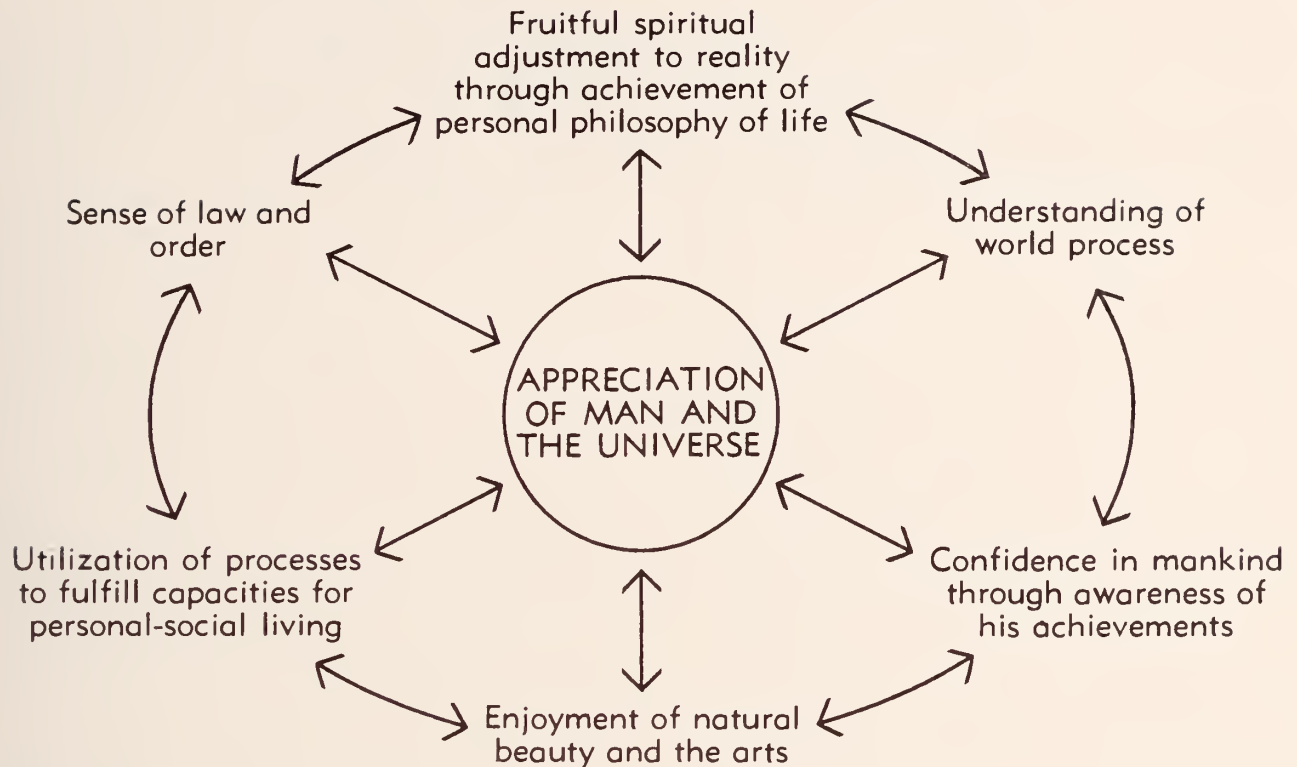


As the child grows and develops, he must continuously differentiate among the alternatives which life offers and invent ways in which conflicting interests will be related harmoniously. When he rejects the transitory for the more permanent deferred values, raises his decisions above the level of chance likes and dislikes, grows in his ability to organize his thoughts and actions in terms of long-term goals, and follows chosen lines of action with tenacity and perseverance, he is living in a truly ethical manner. Experiences which develop an incentive to live with others on increasingly higher moral levels, which refine tastes and outlooks, which substitute choice based on awareness of consequences for blind

impulse, all contribute to the highest type of living.

These are not things which a child is unable to do at one age and skilled in doing at another. Every person at every age does these things in some degree. No person does them as fully as he might wish. Our concern with pupils in our schools is that they be *progressively* better able in the ways indicated in the foregoing paragraph, that their behavior be characterized by a *growing* disposition to do these things, and an *increasing* skill in differentiating or choosing. Just as we do when we teach the "skill subjects," we must, in character education, "start where the child is." The measure of our success is not the point which the child reaches, but the degree and direction of his growth.

APPRECIATION OF MAN AND THE UNIVERSE



The vastness of inter-stellar space, the limitless resources of our bountiful world, the awareness of law and order manifest in our physical and social environment, the appreciation of man's slow upward climb from savagery, the wonder of life, and the breath-taking beauty of physical nature kindle a sense of thankful awe, of reverence, if you will, which we shall call APPRECIATION OF MAN AND THE UNIVERSE. As children develop a growing awareness of these physical and social processes and shape their lives consistent with this awareness, they develop values and long-term goals which become a personal philosophy of life.

Boys and girls, especially adolescents, tend to become confused, cynical or frustrated about the apparent lack of ideals in the world

today. A sense of confidence in ultimate outcomes can be engendered by a study of the record of man's achievements. The fact that men have faced similar situations in the past and won out through intelligent group action helps to conquer any tendency to retreat from problems which seem insurmountable. The example of great figures of history whose courage, high moral principles, and tenacity of purpose have led their fellow-men to a richer life builds this awareness.

This courage to face the uncertainties of our modern world is the mark of an effective personality. This fruitful adjustment to life around us has been the highest expression of man's spiritual nature. Indeed, for many it is a truly religious experience. The ultimate form of this at-one-ness with the environment

is, to a large degree, a unique phase of each individual's personality. As Chave says,

"It may lead some to assume a personal God as the creative power behind all, while others may use the historical term as a symbol for certain integrative and creative phases of the world processes, and still others

may prefer to deal directly with reality as they find it . . . In worship one may direct thought and words to the God he pictures immanent or transcendent; or he may bow in thankful appreciation for the resources and privileges of an inexhaustible world and meditate upon its meaning for himself and his fellow-men."⁹

⁹ Chave, *op cit.*, p. 25.

How Do Children Learn Moral and Ethical Values

Chapter I has developed four main concepts dealing with moral and ethical living—APPRECIATION OF SELF, SOCIAL SENSITIVITY AND COMPETENCE, HARMONIZING OF VALUES, and APPRECIATION OF MAN AND THE UNIVERSE. The statement is in terms of a functional concept of these values which emphasizes their operational quality in behavior. An attempt has been made to show the fundamental unity of all four areas regardless of the necessity of breaking them down for purposes of analysis.

Let us now inquire into the ways children develop these moral and ethical qualities. *They learn them by experiencing them.* If APPRECIATION OF SELF means a "sense of accomplishment," "group acceptance," and "satisfaction in being a creative member of a group," the classroom situation must provide *for each child* opportunities to experience a "sense of accomplishment," "group acceptance," and "satisfaction in being a creative member of the group." If SOCIAL SENSITIVITY AND COMPETENCE are developed, the classroom climate must be a place where "cooperation," "good will," "integrity" are experienced.

In other words, *we learn moral and spiritual values by living them.* The child who "cheats" is learning "cheating" while, in the words of Emerson, "He who does a good deed is instantly ennobled." In like manner, we may

not really say a person has learned kindness, fairness or sincerity until such time as he lives them.

"Teaching exists to foster and promote learning. And the young learn what they live. Hence teaching in order to foster learning must foster living, the kind of living fit to be learned and built into character.

"The school must thus understand itself as a place of living, a place where a high quality of living is cultivated, the highest quality we can manage. For the children and youth will build into character whatever their quality of living may be."¹⁰

This point is labored in order to avoid any undue tendency for us to moralize in teaching moral and spiritual values. Talking "about" courtesy, responsibility, and tolerance have little positive value in an atmosphere where discourtesy, irresponsibility, and intolerance are accepted modes of behavior.

One illustration will suffice. At no time in history have we heard so much concern for the teaching of democracy and the need for showing boys and girls the weaknesses of authoritarian forms of political organization. A survey of teaching procedures in some instances, shows a tendency to regiment boys and girls and talk *about* democracy. The evils of communism are often taught in a psychological climate which is alarmingly similar to the authoritarianism of Soviet Russia.

Does this mean there is no place for a ver-

¹⁰ John Dewey Society, "The Public Schools and Spiritual Values," op cit., p. 110.

balizing of values? No. There is a definite place for a drawing together of the moral and ethical aspects of an experience into broad generalizations of basic principles. If a group have had a particularly satisfying experience in perceiving some fundamental concept of mathematics, in giving a concert, or in cooperating to some worthy end, failure to distill out of the situation the particular relationships which made for a fullness of living may result, in some instances, in an incomplete learning experience. When a child has won through a difficult problem, a word of praise from the teacher conveys to the recipient a sense of rightness which completes the experience.

Bases For A Sound Program

Before going into the specific techniques for developing moral and ethical values, it would be well to review those aspects of the over-all program which do most to mold it for good or bad. They include among other things:

The teacher
The school physical environment
The administrative and supervisory climate.

THE TEACHER

The teacher who wishes to be successful in this area must have a moral and spiritual outlook consistent with our avowed objectives. If children learn values by living them, the qualities of character possessed by the teacher will set the values which operate in the classroom. Big martinets often make little martinets. Appreciation of beauty cannot take place in a dull, drab classroom. On the other hand, many of us have seen and possibly experienced the glow of achievement, the broadening of vistas, and the growth of character which the great teacher can bring to lives that otherwise might have continued to be spiritually impoverished. The growing child who emotionally identifies himself with a teacher of true spiritual stature is himself ennobled. *Example is still the greatest teacher.*

Too much stress cannot be given to the matter of teacher attitudes. Children learn to appreciate human beings and accept moral and

spiritual values in a very subtle and complicated manner. Direct example is a strong factor. What adults talk about, the tones of voice they use, their own relations with others are the fabric of the child's environment. We may not realize how observant and keenly interested children are when another teacher, a parent, or the principal enters the classroom to talk with the teacher. Her poise, voice, vivacity or lack of it, and the other adult's general reactions are watched carefully by a very discerning audience. As to whether or not they are of any influence in the child's world can best be answered by listening to a 4 or 5 year old carrying on an imaginary telephone conversation or bit of dramatic play. The fidelity with which the child imitates inflection, voice, and vocabulary is ample evidence of the degree of absorption.

As Alice Keliher states so well,

"If the adults upon whom children depend for affection and guidance display certain attitudes toward people, the children almost willy-nilly take on some part of those attitudes. School surveys of political beliefs show that children are likely to follow parental attitudes. More deeply and subtly, children follow parents' and teachers' racial and religious prejudices. Still more deeply they absorb something of adults' basic attitudes toward people as such—trust, affection, warmth, joy, fun, suspicion, coolness, rejection, competition. In their interrelations with the adults around them, children take on these attitudes."¹¹

It is not safe to assume that children are insensitive to attitudes toward things they

¹¹ Assn. for Childhood Education, "Religion and the Child," op cit., p. 33.

have not learned to verbalize about. As a matter of fact, an attitude—which may be defined as a “predisposition to react in a certain way to a given type of situation”—nearly always exists *before* the person who holds it is able to talk about it.

The communication of attitudes is a subtle process, difficult to recognize and define. It is a kind of communication which is frequently carried on more effectively by facial expression, bodily stance, small muscle movements and the like than by means of words. When the adult's words say one thing and other evidences of his reactions tell an opposite story, the child is more likely to be influenced by the unspoken than by the spoken teaching.

Plant uses the phrase “psycho-physical tensions” to refer to the unconscious little movements and gestures by which we convey to others our feelings and our attitudes. He and other investigators found that these psycho-physical tensions were many times as effective in conveying feelings and attitudes as were words. He also found that attitudes were thus effectively communicated long before the child's development of a vocabulary which could even begin to deal with the situation.

We cannot prevent children from forming attitudes which we, as adults, exhibit in our behavior. And conversely, we cannot help children to grow into attitudes which we ourselves do not possess. The key to the whole process is thus the teacher. Throughout our schools we may expect to develop in children just about those values which operate in their

teachers' lives and behavior, and to just about the degree to which these values characterize the behavior and the attitudes of the teachers.

THE SCHOOL ENVIRONMENT

A well planned, aesthetically satisfying school building is of immense importance in the teaching of moral and ethical values. To be sure, fine teaching may take place in a classroom and school building that leave much to be desired. By and large, however, the quality of instruction is greatly enhanced by good school planning. Only a very gifted, well-above-average teacher, can surmount poorly constructed, badly lighted, aesthetically impoverished school facilities. In addition to this, there are a great many incidental, but important, out-of-class learnings that emerge just from living for a portion of the day in a beautiful environment. Architects are aware of this. Park planners know that neat, well-kept recreational facilities, both indoor and outdoor, evoke from their users a concern for keeping them so. We in education have long appreciated this accepted fact.

It is not the function of this guide to dwell on the details of a good school building. Adequate space per child, ample storage room, well-planned outdoor play areas, appropriate landscaping, good equipment, and teaching materials such as desks, other furniture, books, and audio-visual aids all have a very real bearing on the effectiveness of the program.

Even though a few of our city schools have inadequate grounds, we in Hawaii do have a

real opportunity to develop appreciation of beauty and a sense of the unity of life in cooperative projects for the beautification of our school yards. Teachers in both city and rural schools have discovered this to be a most fruitful means of helping children grow in aesthetic appreciation, in identification of themselves with the beautiful, and in the development of a sense of community responsibility.

While we must never accept it as an excuse for not providing adequate buildings for our children, we can and must capitalize upon the incomparable natural beauties which surround our schools in Hawaii. The vistas of sea and mountains, the prodigal wealth of floral beauty, the teeming earth and the seething sea offer limitless opportunities which will be variously and constantly utilized by the teacher who is alert to the responsibility for developing an appreciation of beauty in children.

THE ADMINISTRATIVE AND SUPERVISORY CLIMATE

The key, of course, to teaching moral and ethical values is to be found in the relationship of the teacher and the child. Good teaching requires a constant living of the values set forth above. The teacher, however, cannot operate on this level unless she, in all her pro-

fessional relationships that make up a school system, is treated in the same manner. Moral and ethical values and democracy cannot be developed in an authoritarian atmosphere oblivious to such levels of thinking and acting.

As teachers and administrators, we must constantly strive for those working conditions which make for teacher happiness and security. Adequate compensation, reasonable teaching load, economic security in later life, and freedom from unreasonable and arbitrary restrictions in the full performance of our tasks are vital to this.

To the principal falls the major responsibility for maintaining an atmosphere of democratic respect for the personalities of his teaching staff and other school workers. No principal can be effective unless he accepts and acts consistent with higher values. It should be kept in mind that fundamentally this is a matter of the spirit, not solely one of outward structural form. Concern for and pride in the teachers and pupils of a school on the part of the principal will transcend, to a large degree, failure to set up the overt forms of democratic school control. Teachers soon sense whether they are being treated in a democratic manner regardless of the number of administrative councils and committees which are set up.

Putting The Program Into Action

Earlier, it was stated that this publication is primarily a statement of Department policy which will also provide an impetus to each school in Hawaii to face realistically a renewed approach to a sound program of moral and ethical values. While much helpful material will be found here, the study and planning of the school staff and parents are essential to a good program. The key person in this process is the school principal.

The general plan set forth on the next page is broken up into specific areas for purposes of analysis. A good school program should include all of these areas but the degree of emphasis and the order may differ from school to school. As has been stated above, the spirit which permeates the planning and execution of the program is more important than the form it takes. For the sake of brevity and clarity, we have used the diagram opposite.

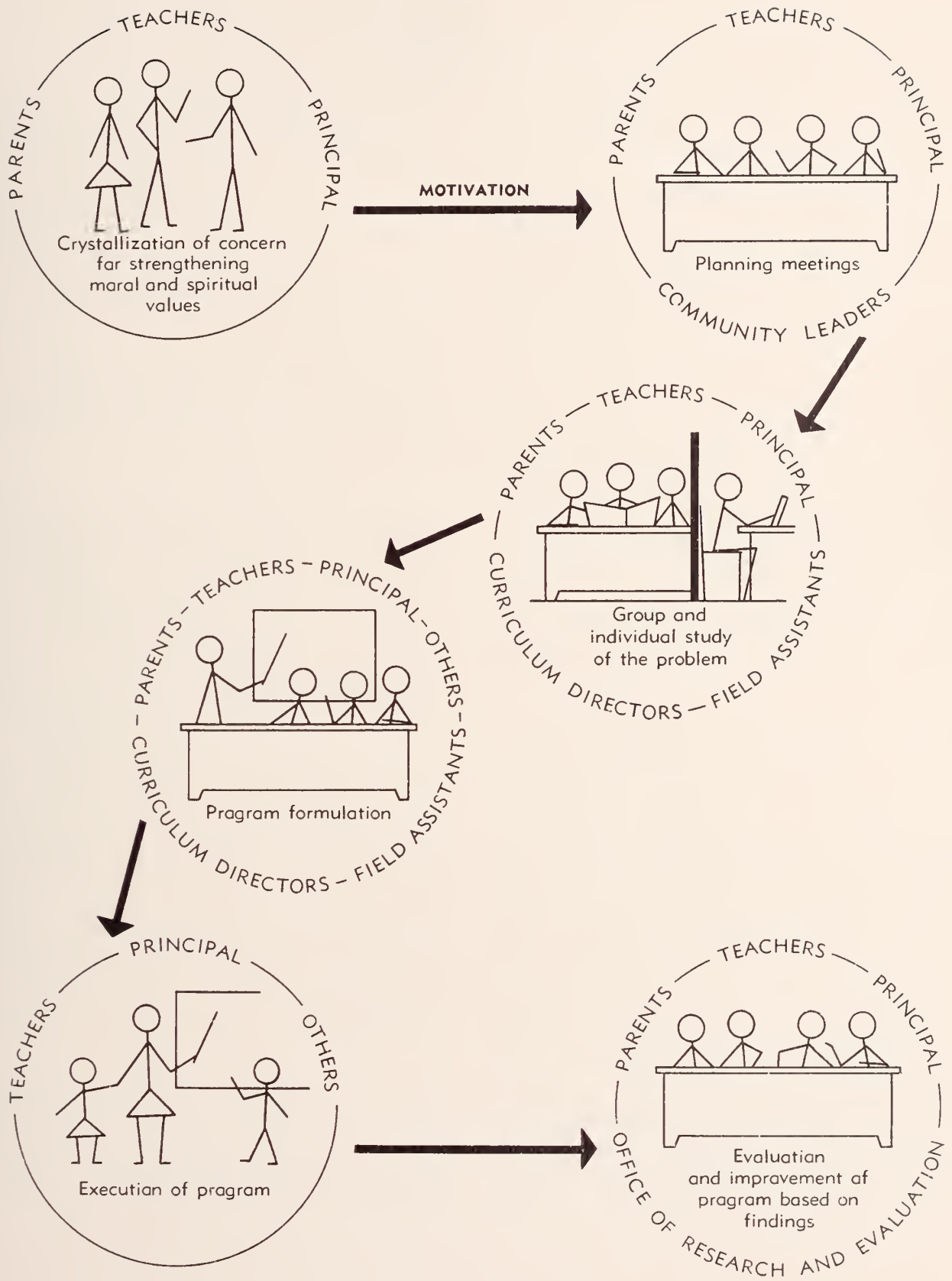
A study of the foregoing chart indicates a six-step development of a school program of moral and spiritual values. Actually, there will be more steps as successive evaluation meetings result in further refinements and improvements. How concern on the part of

parents, teachers, and other can best be drawn together and coordinated into purposeful group action will depend on individual situations. Strong personalities in the community or among a parent group may be the spark plug. The principal may stimulate interest by a parent-teacher meeting showing a timely film on juvenile delinquency, by planning a panel discussion on the subject of moral and ethical values, or by some other means of dramatizing the importance of the problem.

Out of planning meetings, group and individual study of the problem should emerge objectives for all levels of the school and specific means and activities for realizing them. *Care should be taken to insure parent and community participation in and awareness of the evolving program.* Field assistants, curriculum directors, and other department personnel should be enlisted, where indicated, to assist in all steps. Feasible methods for evaluating results should be part of the total plan.

It is hoped that the material which follows will serve to clarify, through restatement in actual situations, the four-fold organization of moral and ethical values set forth above.

PUTTING THE PROGRAM INTO ACTION



A D E M O C R A T I C S

Moral and ethical values flourish best in a democratic atmosphere. Where all share in making the decisions necessary in day-to-day living, all feel a concern and responsibility for the quality of life lived.

There is no place for regimentation in a democratic school. Pupils have freedom to move about and live in the same way that all self regulating groups do. In such a program, opportunities for character growth exist whenever a student works or plays in association with his fellows. Judged by adult standards, this freedom is not always used wisely and mistakes are made. But is this not also true in learning anything whether it be long division, typing, or hammering a nail? Where a pupil is having difficulty batting a ball, we provide more practice—we do not take his turn at bat.

On the elementary level, we find students expected to take their share of responsibility for many things. They plan their daily work, sweep and clean the room, water plants, feed goldfish and pets, plan trips and excursions, set up rules and regulations regarding room routines. They are expected to evaluate the effectiveness with which the group is carrying on its responsibilities and also their own effectiveness in learning skills and acquiring knowledge. They begin to set up their own goals in such matters and live by them.

The major emphasis is the common good.

They do not try so much "to get ahead of others" as to get ahead *with* others.

"They help to plan the school work, to decide what is important to do and how to organize to get it done effectively, so they can think of it as entered upon jointly and after two-way planning, not simply as imposed from above. They read different books and exchange ideas . . . They learn to discuss matters of common interest with the teachers—school work, hobbies, life outside—so that two-way thinking, exchange of ideas, absence of group barriers become their expectation."¹²

Instead of a regime where the teacher takes entire responsibility for all decisions, the school concerned with moral and ethical values is a place where the children

". . . carry responsibility and learn by doing it to organize to carry through. Pupils take charge of distribution of morning milk (checking on needs, delivering, collecting money). In some schools they manage the store which handles school supplies. In one school the fifth grade takes major responsibility for the library (checking books, lending them out, shelving, some cataloguing, management of collections of slides, pictures, and so on). In one school in an extremely underprivileged neighborhood a group of pupils handled all the war-stamp sales, which the teachers had previously managed; they sold an unusually large amount without losing a penny. Another group in the same elementary school took responsibility, with the teacher's guidance, for all projectors, films, slides, (caring for them, moving them to rooms where they were needed, operating, repairing films, etc.). They did it with thoroughly satisfying results and loved doing it, and their dignity in accepting responsibility, their sense of importance and self-confidence as they discussed the ramifications of their task were impressive."¹³

* * *

On the secondary school level, much of what has been said above is characteristic.

¹² John Dewey Society, "The Public Schools and Spiritual Values," op cit., p. 142.

¹³ Ibid, p. 142.

H O O L A T M O S P H E R E

Naturally, older students can accept a larger share of responsibility and follow through better. Character education on this level reaches out beyond the school as students become sensitive to the rights and welfare of more and more people including many he may not see face to face. As stated in Farmville,¹⁴

"Through community studies, especially those involving first hand contacts, students become responsive to the welfare of people other than their immediate associates, and in quite specific terms—such as the needs of these people for health services, for opportunities to work, for sufficient income to maintain a reasonable standard of living, and for fair treatment regardless of race or economic status."¹⁵

There is another distinction in teaching values in the secondary school. On the elementary level, ideas of right and wrong, standards and religious views are largely handed down by adults. While a child may act contrary to these standards, he rarely questions the standards themselves. The adolescent, however, is a questioning person and wants to know the answer to "why is this right or wrong"? Part of his growing feeling of independence is a desire to get back of socially accepted patterns to find their justification.

Most young people of high school age have some pertinent questions about the meaning of life. This is especially so in times of emotional stress. These are age-old questions: "What is man? Where does he come from and where does he go?" At such times he seeks for principles and purposes to live by. We, as teachers, have an obligation to help him understand that other people have faced similar

problems and he may profit from their thoughts. Much of this is individual counseling but much can be done where a group as a whole faces a problem. Our literature—drama, poetry, essays, biography—is a rich source of ethical and spiritual values. The Bible contains many great passages with which every student should be familiar. It should be introduced in the literature program as a record of the experiences of men of great worth and insight, seeking answers to the questions that have troubled all mankind.

"The English classics are recognized as carriers of our cultural heritage. It can hardly be contested that the Bible is second to none among the books that have influenced the thought and ideals of the Western world. There is much evidence that the study of the Bible as a unique piece of religious literature, conducted with at least as much respect as is given to the great secular classics, and devoid of arbitrary interpretations to the same extent that we expect in connection with the latter, could be carried on without offense to any section of the community. We believe that teachers of English literature in large numbers would welcome the opportunity to make greater use of biblical literature in their programs—and to prepare themselves accordingly."¹⁶

History is also a record of man's long quest for moral and spiritual values. "Indeed, democracy is fundamentally a great social faith, grounded in ethical principles which every high school boy or girl can understand, and pointed toward ideals and purposes to which every youth can give his loyalty."¹⁷

¹⁴ NEA of the U.S., and the American Association of School Administrators Educational Policies Commission, "Education for All American Youth," 1201 16th St., N.W., Washington 6, D.C., c1944.

¹⁵ Ibid, p. 145.

¹⁶ The American Council on Education Studies, "The Relation of Religion to Public Education," 744 Jackson Place, Washington 6, D.C., c1947, p. 32.

¹⁷ NEA and AASA, Ed. Policies Commission, "The Education of Free Men in American Democracy," Washington, D.C.; The Commission, 1941, Chapter 111, "Democracy as a Great Social Faith."

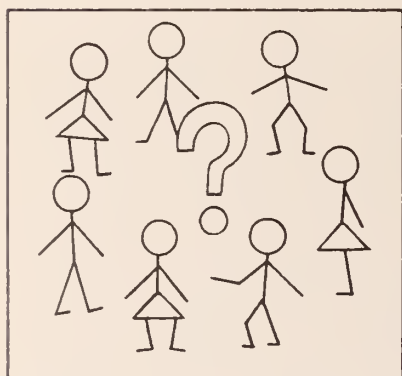
A N A U T H O R I T A R I A N

In order to bring into clearer focus the development of moral and spiritual values through democratic group living, it might be well to compare it with an authoritarian psychological climate. Such an atmosphere also builds "values" and attitudes.

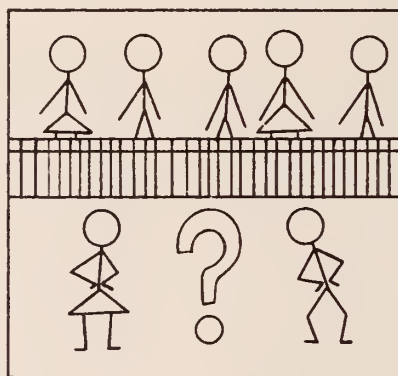
The main characteristic of regimentation is its failure to include in the making of decisions

a large share of those whom the decision affects. A small planning group or an individual at the top determines the course of action for all and implements such decisions by a series of orders down through the administrative hierarchy. Blind conformity is the characteristic most essential for group members.

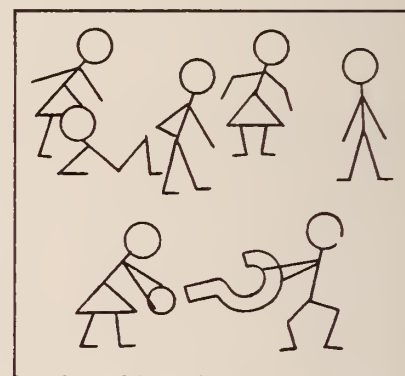
MAKING DECISIONS IN AN AUTHORITARIAN SITUATION



A group faces a problem.



Two members do all the thinking and planning about the problem.



Those who make the decision feel responsible and work—others do not.

Lack of concern is the most obvious aspect of authoritarian groups. With no concern there can be no real feeling of responsibility to act in conformity with decisions reached. Conformity can be gotten only by various forms of coercion. Such coercive methods may vary from mild overt displeasure on the part of the authority to loss of position and livelihood, or, for the student, expulsion.

In regimented schools, this coercive force is

very easily seen. Children march from class to class with the teacher watchful, alert and obviously "on guard." Children who stray from the preconceived pattern have their names called loudly and with an imperious ring that carries the maximum of authority. Boys and girls are permitted in halls and on the grounds only with passes. Seating is usually in rows of desks, screwed to the floor and so arranged as to cut to a minimum any com-

SCHOOL ATMOSPHERE

munication between children. In such classrooms, children rise, talk, leave the room, sharpen pencils only on command of the teacher. All read the same book and the same story, write on the same topic, and draw from the same model. Acceptable conversation is usually between teacher and pupil, rarely pupil to pupil. Here the teacher is making all the value judgments, deciding what is right and wrong. She is the only one with freedom to initiate, to have opinions.

To be sure, the above description is, to some degree, exaggerated, yet all teachers will readily recognize the pattern.¹⁸

What values are "lived and learned" in such situations? Are "healthy egos" and "a feeling of worth" being developed? Are "good will," "sympathy," "consideration of others," "honesty," and "responsibility"—an outgrowth of this pattern? Are pupils developing "intelligent differentiation between choices" and "harmonizing values"?

Authoritarianism develops "values" in pupils—negative "values." They are not acquiring chosen and criticized values, not learning to control their own destiny, to make choices, do their own thinking, or take responsibility. Nor are they cooperating intelligently

for the common good. In brief, such learning as is acquired lacks spiritual quality. As Brubacher and others say,

"What values do pupils build under a regime of regimentation or authoritarianism? It depends on what they themselves think and accept. Some rebel, outwardly and inwardly, build resentments, hatreds, rejection of authority, and worse. Others conform outwardly, as much as necessary, and inwardly indulge in clever simulation of conformity, in cynicism, in small or great deceit where it seems necessary to live their own lives, in mind-wandering in the effort to give attention where they must but with inability to shut out preoccupation with their own concerns.

"Still other pupils conform outwardly and inwardly, they accept that others will tell them what to think and do and when to do it, that those in authority should not be questioned, that the 'higher' tell the 'lower.' They accept that such procedures, being common, are proper and inevitable; they abandon the effort (or never begin) to do their own thinking or to direct their own lives. Insofar as the situation succeeds, they become conformists, sheep, automatons. Did the school make them so? Not the school alone; for if circumstances outside had encouraged otherwise, they might have risen above the school impact. But the school did its part; it had them for uncounted hours, days, weeks; and, for many children the school was the only factor in their lives which might have taught differently. Because it did not help them to know other ways, it must bear its share of responsibility."¹⁹

¹⁸ While the above holds true, in most instances, care should be taken not to draw too hasty conclusions where there is evidence of the above. Many a teacher must seat her children in rows of desks screwed to the floor for the very simple reason that she has inherited such out-moded furniture and the situation makes it impossible to change to a more flexible grouping. With 35 to 40 or more pupils in a totally inadequate amount of classroom space, such means of seating are, unfortunately, a necessary adjustment to a distasteful situation. With such overcrowding, opportunities for pupil freedom are clearly restricted and the teacher is, willingly or not, forced into a pattern which is contrary to the spirit of moral and ethical values. It is also obvious that inadequate school buildings with narrow halls and staircases require a more rigid control in order to protect the children from fire hazard or to observe safety precautions. Let us hope that such inadequate school facilities will gradually be replaced by more modern structures conducive to finer living.

¹⁹ John Dewey Society, "The Public Schools and Spiritual Values," op cit., p. 140.

Basic to APPRECIATION OF SELF is security. In the kindergarten or first grade, the child must make the break between home life and the school. For this reason, it is a critical emotional period in his life. Usually, the home situation is a secure one—mother is close by and there are only one or two others with whom to share her love and affection. The home is a simple environment to the child. He has his own toys and a small play area, primarily his own. The living room, the kitchen, his bedroom, the bathroom facilities are familiar, easily understood aspects of his living.

To the child, however, school is, in many instances, a confusing place of strange rooms, strange adults, strange children. Mother is not close by. He is on his own.

The wise kindergarten and primary teacher realizes this and patterns her classroom environment as an extension of the home. Each child is given a wholesome amount of affection and the teacher tries to maintain an atmosphere which is free from strain. Special care is taken the first few days that a child is in school to be sure that the many novel situations and experiences do not frighten him.

Because a good kindergarten-primary classroom is a projection of the home, there must be a close and sympathetic rapport with one or both parents of the child. Prior to the opening of school, the teacher should have a con-

ference with the child's parents to gain insight into his home situation and to find out any unusual problems which must be considered in working with him. In some schools the child is left to play by himself or with one or two others in the kindergarten room so that he may feel more at home when he comes regularly.

It is sometimes helpful to open the kindergarten the first day with only one-third of the pupils there. The next day one-third more come and the third day the remainder. For some of the less secure children, the presence of their mothers for a part of the day the first week may give needed confidence.

Careful planning, however, cannot take care of the child who has a poor home situation. There are, unfortunately, an increasing number of such homes. Because of the recency of the transition from home to school, teachers of young children are particularly aware of and sensitive to home problems and how to deal with them. According to Dr. Elizabeth Sullivan,²⁰ five types of homes are detrimental to the growth, welfare, and security of the child. They are:

1. The home in conflict, or the broken home.
2. The too-indulgent home.

²⁰ Reported in "Their First Years in School," a course of study for kindergarten and the first two years. Los Angeles County, Board of Education, c1939.

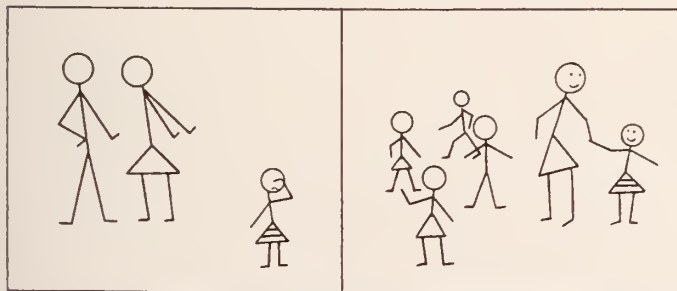
3. The too-poor or the too-sick home.
4. The home with "too-old" parents.
5. The home in which a child is not wanted.

* * *

Maria comes from one of these homes. She is a dark-eyed, pretty child, spending her first week in the first grade. She has never had kindergarten experience. The first day she wept copious tears for an hour upon being left with the group. She refused to enter into any activities, merely watching with doleful eyes.

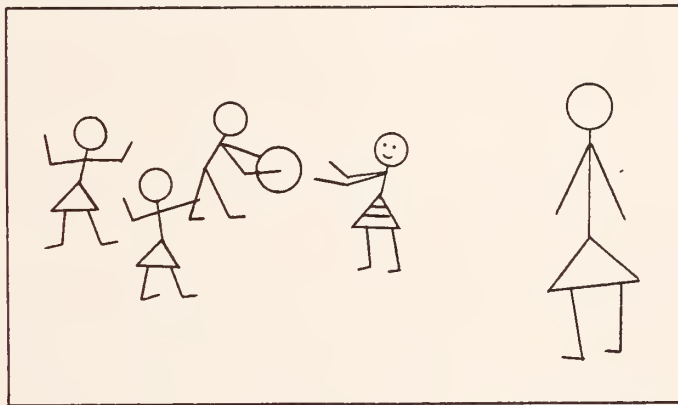
Maria's mother was asked to spend a few days in school to give a sense of security to her daughter but refused saying she had too much housework, recommending that the teacher "put her in the closet." Further investigation showed Maria to be the fifth child in a very poor family, definitely unwanted and rejected by both father and mother. Maria's teacher, realizing her charge was already in a mental "closet" and insecure from lack of any real affection, set out to fill the gap.

At rest time, Maria would lie next to where



Parents' rejection partly compensated by teacher affection.

the teacher was working. Story time would find her again alongside. In ring games, teacher held her hand in the circle. By tone of voice, putting her arm around Maria, and smiling at her whenever possible, Maria is beginning to have an anchor of security. She rarely cries any more and is beginning to play with one or two other children. To be sure, there are many backward glances to teacher to reassure herself.



Maria's security enables her to play with others provided teacher is close by.

A further conference with Maria's mother and father brought out the need for both to show more affection toward Maria. Maria's teacher spoke of the progress Maria was making and told the parents how fortunate they were to be parents of such an attractive girl. She realized this would promote a warmer, richer emotional tone between the parents and Maria.

After a year, Maria still needs help but she is much better. Her growth toward emotional maturity is progressing satisfactorily.

A P P R E C I A T I

As has been stated before, APPRECIATION OF SELF depends upon the child's sense of accomplishment, awareness of being needed, and feeling of status in the group. Such feeling tones depend upon the richness of the relationship of the child with the group. If the background of all children were exactly alike, our problem would be greatly simplified. The varied experiences, degrees of emotional stability, interests and aptitudes of a typical group of boys and girls create problems of adjustment which require the insight of a resourceful and able teacher. The classroom situation should provide for every child experiences at which he can be successful and even, at times, excel before the group.

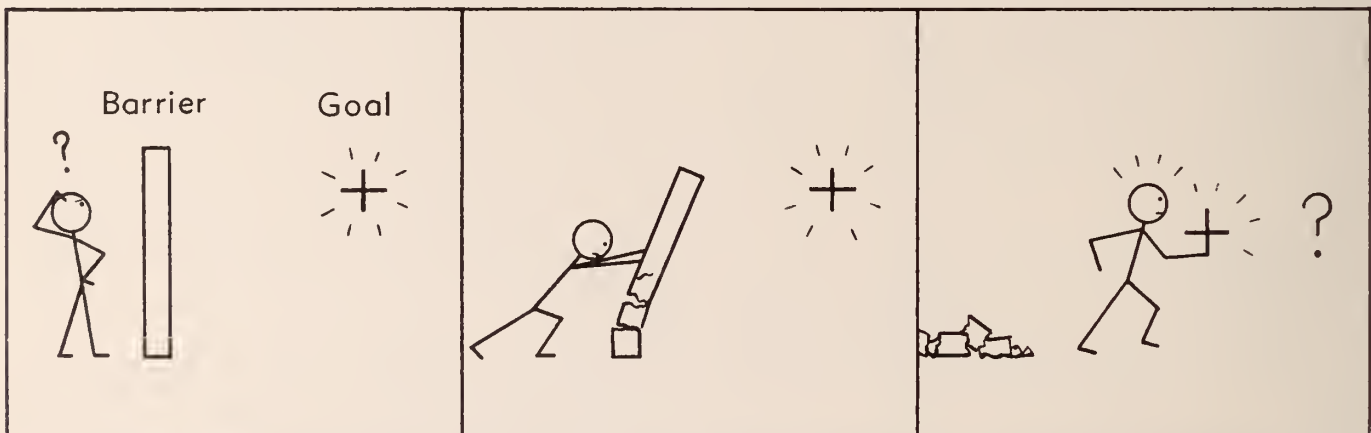
For this ideal condition to exist, the teacher must have three factors under her control. First, she should know as much as possible about each child—his assets, weaknesses, problems, home background. Our Department Forms 12 and 13 are a rich source of such information. They should be studied carefully. This picture should be supplemented by teacher observation of the child.

Secondly, the teacher should develop a rich

classroom environment and program so that there are a great number of opportunities to meet the variety of pupil needs. These should include a sound program of "skills," social and related sciences, physical activities, music and art work, constructive activities, and opportunities for individual interests such as stamps, photography, and the like.

It is obvious that what we have said implies a concept of "grade standards" which is highly flexible. For the slow child a "grade standard" which he cannot possibly meet will only, if rigidly enforced, break down his APPRECIATION OF SELF, create a block to further learning, and may lead to delinquency. Equally dangerous for the gifted child is a "grade standard" which is too easy of attainment. He is capable of securing teacher approval, even commendation, without undue effort and soon learns to get along without extending himself or using his full capacities.

Psychologically speaking, a well-adjusted child is one who is meeting most of his goals successfully. This sense of success develops the ability to move confidently and securely to that which is unknown.



The ability to meet most of one's goals successfully breeds confidence in meeting and solving future novel situations.

U P P E R E L E M

A good deal of insight and ingenuity is sometimes needed to find opportunities for insecure children to find recognition. Wherever school work and social adjustment are poor, insight should be gained into the particular strengths of such students and experiences developed which capitalize on such strengths. Well-earned praise is the life blood of a healthy ego. Denunciation by such terms as "lazy," "good-for-nothing," "failure" is the mark of a teacher who does not realize their catastrophic effect upon a child's security and the futility of such expressions in building character.

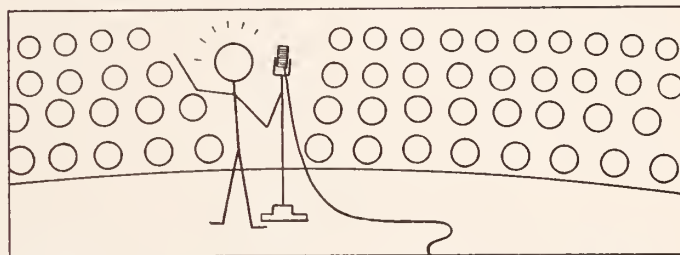
Let us take as an example the case of Le Roy, a sixth grade boy. He has light blond hair, fair skin and is quite handsome. Le Roy's home is upper middle-class, his father a highly successful business executive. In spite of a psychological examination which indicates above average intelligence, Le Roy's work is mediocre. His teacher has had a conference with him in which he was told he was "lazy." Le Roy has no friends in the class. He is usually chosen last in pick-up games. He is not athletic and his team loudly groans when he comes to bat. In class, Le Roy is very quiet, usually wool-gathering.

After a conference with the teacher, the principal called in Le Roy's parents. They stated he "needed jogging," he "was lazy," and all he cared about was his Erector set.

About this time, the school acquired a public address system. Le Roy was put in complete charge. He was shown how it operated and how to set it up. Before all assemblies, it was necessary for Le Roy to consult with the particular class giving the weekly program to determine the best placement of the microphones for various parts of the entertainment.

During the performance, Le Roy would step up to the stage and move the microphones to the most advantageous place. He chose two or three helpers at the end of each program to help him disconnect and store the equipment.

Le Roy took to his job like a duck takes to water. When the high school students borrowed the system and put it out of order, Le Roy packed it into his father's car, took it to a radio shop and had it repaired, paying for it out of his ample allowance! (He was repaid when it was discovered!) All this from a "lazy" boy.



Le Roy is developing a "sense of accomplishment" a "feeling of latent worth"—an APPRECIATION OF SELF.

Almost overnight, Le Roy began to do better school work. Not only his classmates but others in the school accepted him. The expression on Le Roy's face became animated, he smiled more and school became a happy experience.

Fortunately, Le Roy's teacher came to realize he was not really "lazy." Lack of confidence in himself had made Le Roy feel insecure and rejected. Recognizing Le Roy's high intelligence and mechanical skill with his Erector set, he was wisely provided an experience at which he would not only be successful but gain a large measure of group recognition at the same time. Once this sense of accomplishment and feeling of acceptance was developed, it was obvious it would color Le Roy's entire school experience.

A P P R E C I A T I O N

Paul, an American youngster of Japanese ancestry, is an exceptionally capable eighth grader. At the end of the war, when racial tensions were still running high, one or two of his classmates began to call him by the derogatory term, "Jap." Others in the class took up the practice and Paul soon found himself in a very unhappy situation. The name-calling took place at such times as Paul's teachers were not present and went on without their knowledge.

Paul's father, a leader in the community, had volunteered at the beginning of the war for military service with the 442nd Combat Team and served with distinction as an officer in many campaigns. He called on the principal of the school and related to him Paul's difficulty. It was obvious to both that they would have to solve this problem in a manner which would not embarrass Paul. The principal asked Paul's father to come to school for a visit dressed in his army uniform and with all his campaign ribbons and awards. When he returned the next day, the principal took him around the school on what seemed a routine visit but remembered to introduce the officer as "Paul's father." When they arrived at Paul's room there was much interest. The principal got the father to explain what each campaign ribbon meant (and there were many) and the particular part of Europe where each engagement took place. Paul's father also explained how he had earned his two medals.

Needless to say, Paul's eyes lighted up with pride and his classmates soon indicated their changed attitude toward him. The term "Jap" was never used again in referring to Paul.

After a conference with the principal, Paul's homeroom and social studies teacher saw the need for classroom experiences which

would lead to a better understanding of the various races in her group. The work of the eighth grade centered around American history. She decided upon a broad unit on the contributions of various races and nationalities to American life.

The music teacher initiated the unit by teaching the children "Ballad for Americans." The class spent several days discussing such questions as:

What is meant by the statement "America is a land of immigrants."

What immigrant groups came to Hawaii? In what chronological order? For what reasons?

What do the words mean: Immigrant? Race? Nationality? Alien? American? Malahini? Kamaaina?

Compare the reasons why our immigrants came to Hawaii with the reasons immigrants came to America.

From this background of study, each child chose one important person from a national or racial group and made a study of his life and contribution to his adopted country, America. These reports were given to the class. Students gave reports on such outstanding immigrants as Albert Einstein, Edward Bok, Hideyo Noguchi, Arturo Toscanini, Carl Shurz, Jacob Riis, Igor Sikorsky, and many others.

One committee made a study of the Hawaiian legislature and key governmental officials which showed the great variety of racial groups represented. As the election campaign was going on, one child made a report on the racial and national background of all the candidates.

Gradually, the students got into a discussion of what creates racial and religious prejudice. They came to recognize that it is largely minor differences in facial characteristics, dress, food, language, and customs. They began to appreciate that familiarity with and understanding of these differences lead to friendly, cooperative feelings.

S E C O N D A

N O F S E L F

This unit was integrated with the English and literature work. Among the books read and discussed were:

Louis Adamic—Grandsons
 Louis Adamic—From Many Lands
 Jane Adams—Twenty Years at Hull House
 Volenti Angelo—Golden Gate
 Mary Antin—At School in the Promised Land
 Edward Bok—The Americanization of Edward Bok
 Willa Cather—My Antonia
 Marion Dilts—Pageant of Japanese History
 John Fante—Dago Red
 Howard Fast—Haym Solomon, Son of Liberty
 Carl Glick—Shake Hands with the Dragon
 Joseph Husband—Americans All
 Florence Means—Tangled Waters
 Albert Palmer—Orientals in American Life
 Boris Petroff—Son of the Danube
 Michael Pupin—From Immigrant to Inventor
 Jacob Riis—The Making of An American
 William Saroyan—My Name is Aram
 Elizabeth Seeger—Pageant of Chinese History

Igor Sikorsky—The Story of the Winged S, An Autobiography
 Cornelius Spencer—Three Sisters, The Story of the Soong Family of China
 Etsu Sugimoto—A Daughter of the Samurai
 Booker T. Washington—Up From Slavery
 Ann Weil—The Silver Fawn

We in Hawaii can be justly proud of the degree to which we have eradicated racial lines. Our public schools have contributed greatly to this achievement. There is still much to do to further this experiment in racial harmony. Let us hope that in the process we can cherish and hold the richness and beauty of our many cultural differences while at the same time we expand our opportunities for living together in that peace and good will which are the essence of ethical and spiritual values.

We're All Americans

We're All Amer-i-cans! Of that we're justly proud. Though our an-ces-tors were all nation-al-i-ties we're really all one crowd. We're part Dutch, French, and Eng-lish, Scotch, I-rish, Ja-pan-ese, Rus-sian, and Fi-li-pi-no, - Ha - wai-an, and Port-u-guese, A-mer-i-can In-dian, Span-ish, Swiss, Welsh, Ger-man, and Swe-dish, too, Ko-re-an, Hun-gar-i-an, Dan-ish, and Chinese, Nor-we-gi-an, Aus-tri-an, Jew, I-tal-ian, Sa-mo-an, and Czech-o-slo-vak-i-an, Polish, and, what have you? To be sure we're all A-mer-i-cans. And A-mer-i-cans we're proud to be. And we go to school to-geth-er, In peace, and un-i-ty.

The children of this grade composed a song based on their varied national backgrounds. Thus music, creative writing, and ethical values are developed in an integrated class project.

Y L E V E L

S O C I A L S E N S I T I V I T Y

The development of SOCIAL SENSITIVITY AND COMPETENCE²¹ is a process of growth from the "I" to the "we" level. To foster this in the kindergarten and primary division, there is a wealth of equipment to be shared. Blocks, mostly used individually at nursery school level, become, gradually, at kindergarten level, materials "we" use for "our" farm or city or fire station or docks. The doll corner becomes "our" house. "We" can play our instruments together, finding joy in a common tempo and rhythm as we experiment. "We" take turns at work bench and easel.

There needs to be a time for the sharing of ideas, too, and for creative use of language, so we include a time for a group meeting and a story time. Some teachers would add that there be something in each situation "to make trouble"; that is, one chair that is different and especially desirable, one swing, or one doll carriage, so that problems of sharing will arise and decisions have to be made. On the playground, there needs to be opportunity to play actively or quietly, to play alone and with the group, to push and to pull, to climb and to jump, to use large materials such as boxes and planks or to look at little bugs.

Moral and ethical values do not emerge from such a setting automatically, but under thoughtful guidance. This guidance is the function of the teacher. The values that come out of the situation will depend upon her personality, her philosophy, her interests, and beliefs. It is enough that the room seem to welcome the child or to invite him to create

with others. The teacher must also make the child feel wanted and needed and through her skill and imagination help him to find his place in the group, making it possible for him to create and to contribute to the happy living together of the whole group. She must sometimes make decisions for the children, because of her greater experience, but always have in mind that they must learn to weigh values, to make choices, and to take increasing responsibility for their own behavior if they are to live successfully in a democracy. It is through living these values together that they really become accepted and learned.

Some of the following incidents in the life of young children will perhaps help develop an awareness of ways in which ethical values emerge and of the teacher's role of a friendly, understanding, dependable person.

* * *

On the playground, two five year olds were fighting over a wagon. Jack said, "I want it." Jill said, "I had it first."

Teacher (to Jill): "What do you want it for?"

Jill: "To ride in."

Teacher (to Jack): "What do you want it for?"

Jack: "To pull."

Teacher (laughing): "Fine! Have a good time."

Both went off with the wagon, happy.

²¹ This section was written by a committee of four kindergarten-primary teachers under the chairmanship of Miss Isabel Snow, Supervisor of Kindergarten, University Preschool. Other members of the committee were Miss Betty Baldwin, Miss Thomasine Lutkin, and Mrs. Margaret Gillespie, primary teachers of Hanahauoli School.

Y A N D C O M P E T E N C E

Kent has great difficulty at rest time. Teacher helped him find a quiet spot where it would be easier to rest. She helped him smooth his sheet, get comfortable and relaxed. Kent was quiet a few minutes, then became restless.

Teacher: "Kent, you were really resting, then. You couldn't do that when you first came here. Some day perhaps you will be able to get yourself ready for rest and have a good rest without any teacher helping you."

Kent: "I can. I will do it, some day."

* * *

At the end of the work period, the block room was a sight. Nearly every block in the room was on the floor; buildings had been kicked down; voices were high and excited; children were running around on the blocks.

Teacher: "Please listen (singing sol, mi, do).

All the builders please sit down here on the floor with me. (Gradually they sat.)

There is a big job to be done here. We all need to work together to get it done. (The children jumped up and began their excited behavior again. The same signal was used. All sat down again.)

We need to work together better than that. I will help you. Johnny, which kind of blocks will you take charge of?"

Johnny: "The longest ones, like this."

Teacher: "All right, start piling them now. Ralph, which kind will you find?"

Ralph: "The round ones."

Teacher: "All right, you start now." (This pattern was followed until one by one, each had a job, stacking a particular size or carrying loads to the shelves.)

Johnny (suddenly looking at the teacher, smiling): "We're working well together now, aren't we?"

Teacher: "Yes, we're working well together."

* * *

One day at lunch, Roger poked Lewis' eye with a straw. Lewis clung to teacher for a minute, crying quietly. When he returned to his table, he smiled at the teacher there, but said nothing.

Jack: "Miss——, do you like Roger?"

Miss——: "Yes."

Long silence.

Lewis: "Did you like Roger when he did *that* to me?"

Miss——: "Yes, I liked Roger, but I didn't like what he did."

Jack: "If we just didn't have Roger, it would be easier, wouldn't it? Don't you wish Roger didn't come?"

Miss——: "I want Roger to come because I want to help him. You need help at rest time and Roger needs help learning not to poke people's eyes. Roger makes beautiful pictures for us, you know."

Silence.

Nick: "Lewis, Roger poked your eye, huh?"

Lewis smiled, set his lips, said nothing, but looked at Miss——.

D P R I M A R Y L E V E L

S O C I A L S E N S I T I V I T



We take responsibility for our library books.



We run a school store.



We help at the cofeterio.

The boys and girls shown here are developing **SOCIAL SENSITIVITY AND COMPETENCE** through social living. There are six aspects of good group living on the elementary level:²²

1. The development of good social values such as cooperation, good will, consideration for others.
2. Practice in good group living—an increasing desire and ability to get along happily with others.
3. The widening of horizons—increasing awareness of our dependence on our fellow-man, both seen and unseen.
4. Growth in ability to learn from experience—to appreciate our personal achievements and to profit from mistakes.

²² We are indebted to Robert Lane for a portion of this analysis. See "The Teacher in the Modern Elem. School," Houghton Mifflin, Boston, c1941.



We learn how others help us.



We entertain each other.

U P P E R E L E M E N T



We work on committees.



We help each other.

5. Increasing knowledge of how other people live and an appreciation of their achievements and differences.

6. Rich experience in dramatizing as a means of interpreting the social life of our own and other times.

While the teacher is concerned with how the social living of the group as a whole is progressing, she thinks of it in terms of how it is meeting the needs of each individual. Above all, is it building individual security for each child? Is there any child who is having trouble adjusting to the group?²³ How can the teacher restructure the social living so that the poorly adjusted child functions better?

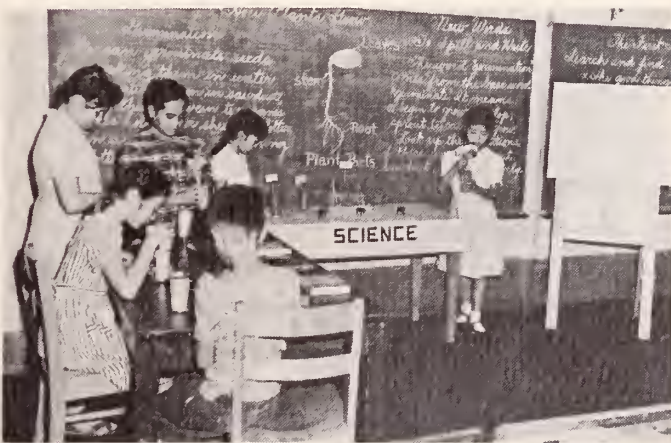
²³ For example, ask each child to put on a sheet of paper his name and the names of the two children he would like to have near him. Later, lay out on a sheet of paper a circle for each pupil and draw lines with arrows to the individual choices. Who receives the least arrows and who the most? Does it help show rejected, poorly adjusted class members?



We learn how other races and notions live.



We bring our pets to school.



We study how plants grow.

S O C I A L S E N S I T I V I T

THROUGH CITIZENSHIP EDUCATION BY . . .

- *Living democratically in the school*²⁴

Citizenship education begins with the life of the school. Here, in a society which is relatively simple, pupils learn the meaning of democracy and the methods of democratic action through living them.

- *Extending civic activities in the community*

Through study of community problems and contact with city and territorial governmental offices, students learn to think of government as an instrument which people collectively use for the common good.

- *Moving out to the larger scene*

Larger national and world problems are a natural outgrowth of the more direct contact with school, city, and territorial problems.

- *Developing competence in the study of public problems*

Through guided use of magazines, pamphlets, radio programs, newspapers, public forums, students learn to familiarize themselves with important issues, pass judgment, and act. This should be done by careful thorough study of a few problems rather than superficial treatment of many.

- *Developing competence in political action*

Students should study methods of political action at the local, territorial, and national levels. They should evaluate these methods as to effectiveness and consistency with democratic principles.

- *Building knowledge as a tool of civic competence*

Students should be equipped with knowledge and understanding of contemporary society to enable them to deal with new issues as they arise and think clearly regarding political goals for the future.

- *Fostering loyalty to the principles and ideals of American democracy*

Encourage youth to set goals for achievement for their generation which will surpass ours and bring closer the attainment of democracy.



Through this student court these boys and girls are learning to take responsibility for guiding their own affairs.



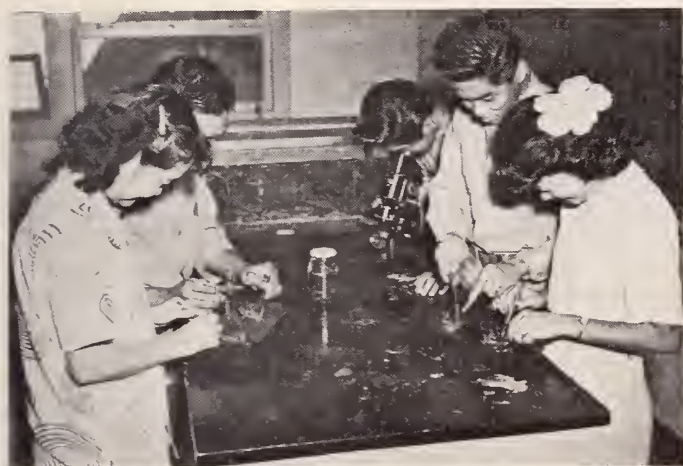
A group of students learn citizenship by interviewing a governmental official.



This group of students are taking a deep interest in the issues of a presidential election.

²⁴ This portion taken from "Life Adjustment Education for Every Youth," U.S. Office of Education, c1948, p. 64f.

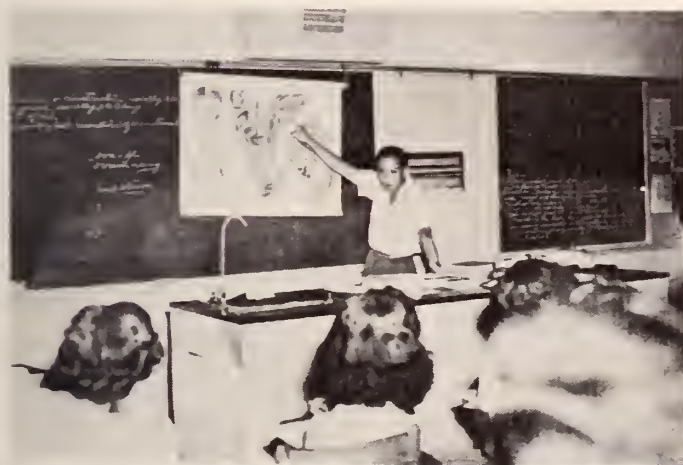
S E C O N D A



Wholesome attitudes are developed when boys and girls work together at common tasks.



Caring for a real baby in the family life course.



The use of visual aids in the science classroom helps clarify the reproductive function.

THROUGH EDUCATION IN HOME AND FAMILY LIFE . . .

"What the child shall become depends first of all on the kind of family responsible for his upbringing. The home is literally the nursery of humanity, the matrix of personality during the most impressionable years, and a continuing influence throughout life. To what degree a person is fearful or confident, malicious or kindly, ruthless or reasonable, bigoted and autocratic or tolerant and democratic is perhaps determined more completely by relationships in early family life than by any other set of experiences. Not only are these experiences first in time and prepotent in effect during childhood, but family relationships continuously influence the manner in which persons conduct their affairs in other groups."²⁵

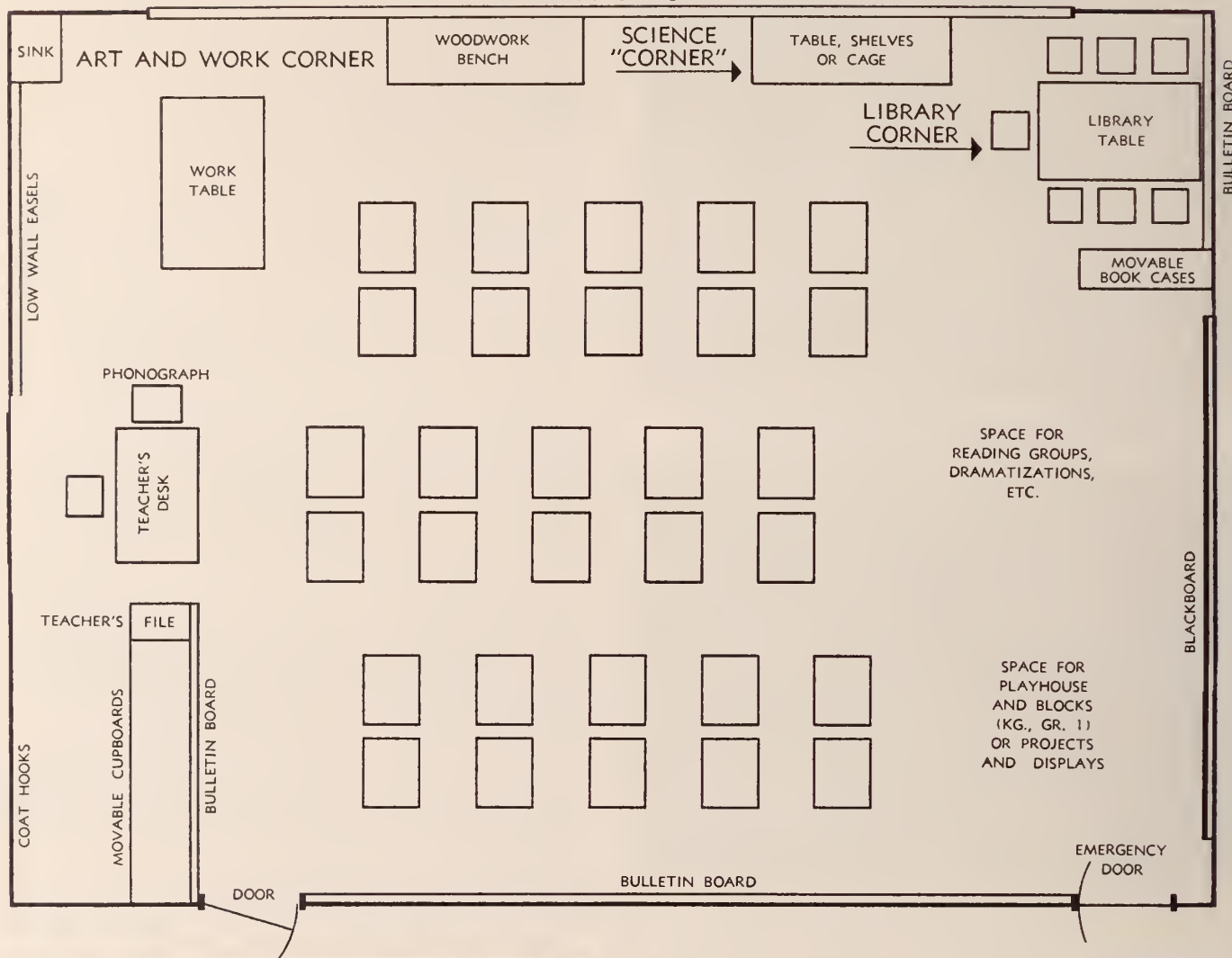
A Five-Point Program—

- Pupils should participate with the opposite sex in many activities to establish a basis for intelligent selection of mates and for living happily with them.
- Pupils should understand the functions of the family, the significance of good family life, and the mutual responsibilities of its members.
- Pupils should acquire and use skills and understandings related to budgeting, furnishing the home, and the feeding and clothing of family members and gain insight into the aesthetic and spiritual values of family living.
- Pupils should have guidance in the personal and social problems which concern them in growing up and in establishing new relationships with the opposite sex.
- Pupils should understand factors in community life which affect family life positively and adversely.

²⁵ NEA, Ed. Policies Commission, "The Purposes of Education in American Democracy," Washington, D.C., c1938, p. 79f.

H A R M O N I Z I N

WINDOWS



Creative expression requires the constant making of aesthetic value judgments.

This plan shows a well organized primary classroom set up in such manner as to provide a rich program of social living. With sympathetic, democratic leadership, wide opportunities for moral and ethical living are possible. Not only are there many opportunities for young people to make choices, but in such a classroom and with good guidance the over-all climate is one conducive to the better values. In teaching children to harmonize values toward higher levels, one of the necessary steps is to help them feel the differences in ways of behaving and to cause them to keep these differences in mind as they make their choices and decisions.

K I N D E R G A R T E N A



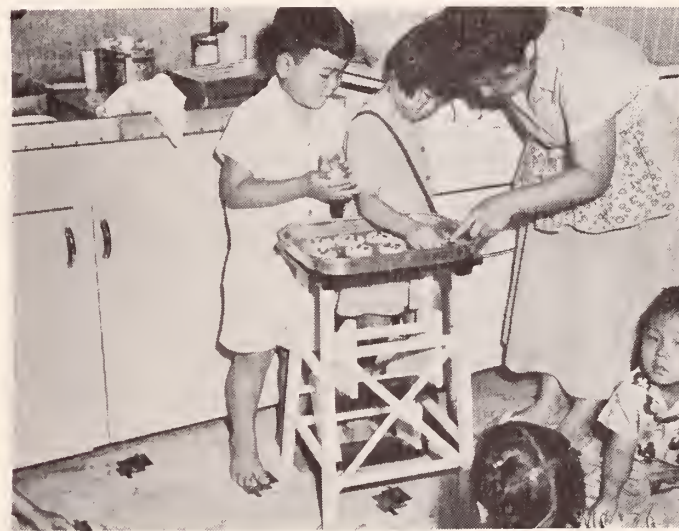
This group of children is learning the disciplinary value of hard work.



We work together in keeping our accounts straight.



These boys are taking responsibility for the orderliness of their room.



These pupils are making cookies for a party.

The classroom shown is socially oriented, permitting freedom of movement and action. There are a variety of interests to appeal to the many diverse personalities of the group. A clay table and low easels permit aesthetic expression, a work bench opens up opportunities for constructive activity, book shelves and a browsing table permit research and quiet enjoyment of books. A place for pets and a nature study table nurture an interest in science. Work tables are available for the development and practice of needed skills. Younger children should have more space for block play and similar constructive activities.



We take responsibility for the day's task.

PRIMARY LEVEL

In this typical joint plan developed by the teacher and pupils of a sixth grade class, concern for good living has been developed through sharing in the planning. In addition, the children are learning to make value judgments and to harmonize conflicting and diverse interests. The plan is written out in greater detail than would normally be used. It would be shortened by abbreviating many of the statements and by omitting some of the routine procedures with which the children are familiar through long practice.

*Our Plan for Today*²⁰ (Grade 6)

8:30—*Health inspection*

Everyone will try to have a handkerchief.

Opening exercises and morning business

John will lead the flag salute and our prayer song.

Miss Jones will read the next portion of the story "Joseph and His Brothers."

Donald will be in charge of checking attendance.

Kwong Hing and Sarah will collect and count our lunch money.

Sharing and planning

Genevieve will bring her canary and tell us about it.

Charles will exhibit the derrick he made with his Erector set.

We will discuss our plan for today.

9:00—*Social Studies and Reading*

Group I will study with Miss Jones about Captain Cook's landing.

Group II will study independently (assignment on blackboard).

Group III will prepare individual reports on topics selected yesterday.

Those who get through before others will work on scrapbooks. (Yesterday's work period was too noisy. We will try to be more quiet today.)

10:00—*Recess*—Toilet, drink, fruit juice and crackers.

Joe and Mabel will prepare juice and crackers before ten o'clock.

10:20—*Reading and Language experiences*

We will discuss and plan our play, "The Coming of Captain Cook."

We need to decide:

a. Number of scenes; what each should be about,

b. Chief characters and action in each scene.

We will break up into several groups.

Each group will plan and begin to write one scene.

11:30—*Lunch*—Wash our hands, toilet, have a drink.

Rest

12:45—*Arithmetic*

We will work to improve our skill in multiplying fractions, p. 285.

1:15—*Art*

The Frieze Committee will continue work on mural, "Cook's Landing."

Others will plan with Miss Jones and organize for work on scenery, properties, and costumes for each scene of our play.

2:00—Evaluate what we did today; make plans for tomorrow.

2:20—B Committee straighten room; others do free reading, finish up incomplete work, or work on difficulties.

²⁰ For more information about daily programs, see "Handbook for Elementary Teachers," I: 81-93.

O F V A L U E S

Throughout this plan, one can see the firm guidance of the teacher. The program shows balance. Briefly running through the day from morning to afternoon, one sees opportunities for health learnings, patriotic observances, and ceremonies which develop an appreciation and a thankfulness of the world about them. Through checking attendance and the collection of lunch money, practical arithmetic experiences emerge. The sharing period not only develops oral English but also helps promote appreciation of other individual's interests. Social studies develop skill in reading, research, and study habits as well as factual knowledge. Routine health needs are taken care of at regular times during the day. Reading becomes more meaningful through integration with social studies. The dramatization of Captain Cook provides opportunities for creative writing, oral English and spelling. Opportunities for arithmetic skills are not neglected. Again we see the integration of the art work with the social studies program. Ample time is given at the end of the day to evaluate progress, to finish up incomplete work, to clean up the room, and to prepare for the next day. Habits of orderliness, cleanliness, and responsibility are thus developed.

* * *

Planning and rehearsing a program or dramatization provide many opportunities to harmonize different or conflicting individual or group interests. Each problem and its resolution is a learning situation. As group discussion develops various facets of each problem, pupils gain insight into effective HARMONIZING OF VALUES—in short, rich social living.

The sequence of events in preparing such a program is listed below. Visualize, if you will,

the many possibilities for refining moral and ethical values and for developing discrimination in tastes.

1. The selection of story through group discussion.
2. Deciding the scenes in the play.
3. Decisions as to scenery and properties.
4. Sketching in the action in pantomime.
5. Trying out various children in spontaneous dialogue until cast is decided.
6. Crystallizing the fluid play into a more definite pattern.

* * *

This picture shows a junior police officer taking responsibility for the safety of his schoolmates. He is learning to make decisions and securing satisfaction in helping others. Such an experience also strengthens APPRECIATION OF SELF through accomplishment.

This close cooperation with the Police Department develops a respect for the police officer and an appreciation of how he helps others. The need for law and order takes on truer meaning.



Character is being developed through participation in Junior Police.

N T A R Y L E V E L

H A R M O N I Z I N

For some six years, the boys of a large city high school have been electing home economics. The principal, home economics supervisor, and the teacher have planned each year with the students the content of the course. They have studied the plans developed by previous classes but the areas explored have primarily followed the needs of the boys themselves.

This past year, there was a unit on foods. The boys in the course who were on the football squad planned the menus for their training table. Another group, in collaboration with the girls, planned the food and entertainment for a supper dance. Some of the boys bought all the food for their families, keeping records, and observing the necessary budget restrictions.

This was followed by a project on clothing. They studied selection, standards for choosing fabrics, workmanship, and color harmony. There was extensive study of how to take care of their clothes, press suits, dry clean ties and hats, and launder sweaters.

The year's work culminated with a unit on "personal relations and social behavior." They developed competence in such matters as how to introduce people, table etiquette, how to order at a restaurant, and the proprieties of conduct.

As the discussions on courtesy progressed, the students' reticence disappeared and the instructor began to get at some of their basic concerns regarding personal relationships. The overwhelming need was insight into how to get along better with their fellow students, especially the girls. They listed ten reasons why they liked some of their schoolmates and ten reasons why they disliked them. The resourceful teacher and the boys grouped these

together into major ethical outlooks. Group talks went into questions of dating, standards at parties, going "steady," and "necking." In many cases the students had never had these very real adolescent problems discussed under the guidance of a wise and understanding adult. They desperately needed help and their deep appreciation was gratifying.

Fortunately, a wealth of good material is being prepared and published on these concerns of young people. Magazines are carrying teen-age articles on personality problems. The Ladies Home Journal distributes free of charge Sub-Deb booklets on adolescent problems, prints well-written articles for young people, and even has P.Q.²⁷ tests for teen-age girls! One of these tests ends up with the following down-to-earth wisdom:

"Up to the time you're a *young* teen-ager, your parents, your home, and your teachers are chiefly responsible for shaping your personality. But once you're old enough to realize your own good points and bad points, what you would like to change and what you would like to improve—*The rest is up to you!* And if you can learn that important point in just one easy lesson, you're a very smart girl!"

* * *

All of us teaching on the secondary level are not gifted or qualified to go deeply into such problems nor does the opportunity present itself in our work with young people. All of us, however, can bring students into the over-all planning of our particular programs. The degree to which we do so is a measure of our effectiveness in developing their ability to make choices, harmonize values, and guide their own destinies.

This is of particular importance to second-

²⁷ Personality Quotient.

S E C O N D A

O F V A L U E S

ary boys and girls as they will soon be faced with earning a living. Are we giving them opportunities to choose their vocations? Is each student becoming increasingly aware of his personal assets and liabilities so that he can choose his vocation accordingly and strengthen himself where needed? Does the school provide broad survey courses on vocational opportunities in our Islands and the type of

preparation needed for each? *Most important, is your school providing actual work experience under guidance* so that boys and girls learn the realities of the world of work?

Most of our high schools have counselors to assist the student in his vocational choice. Fundamentally, however, one of the major emphases in the secondary program should be toward this purpose.

WORK EXPERIENCE SCHEDULE FOR MAIALUA HIGH SCHOOL PART-TIME COOPERATIVE TRAINING PROGRAM
1948 - 1949

1ST YEAR STUDENTS		Sept. 13 - 17	Sept. 20 - 24	Sept. 27 - 31	Oct. 4 - 8	11 - 15	18 - 22	25 - 29	Nov. 1 - 5	8 - 12	15 - 19	22 - 26	Dec. 29 - 31	Dec. 6 - 10	13 - 17	Jan. 3 - 7	10 - 14	17 - 21	24 - 28	Feb. 1 - 4	7 - 11	14 - 18	21 - 25	Feb. Mar. 28 - 4	Mar. 7 - 11	14 - 18	21 - 25	Mar. Apr. 28 - 1	Apr. 4 - 8	11 - 15	18 - 22	25 - 29	May 2 - 6	9 - 13	16 - 20	23 - 27					
3178	Augustin, Francis	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40
3243	Hataoka, Yukio	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	
3254	Kubota, Henry	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40		
3266	Kuwabara, James	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40			
3124	Yanaguchi, Noboru	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40				
3118	Yoshida, Roy	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40					
3338	Chigawa, Hiroto	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40						
3282	Go, Hiroshi	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40							
3071	Holmberg, Charles	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40								
3340	Miyake, Satoshi	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40									
3329	Chata, Masao	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40										
3319	Tamura, Noboru	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40											

STATIONS

- | | | | | | | |
|--------------------------|------------------|---------------------------|---------------------|---------------------|------------------|-----------------------------|
| 1. Servicing | 6. Tractor Shop | 11. Garage | 16. Electric Shop | 21. Pricing | 26. Agr. Control | 31. Boiling House |
| 2. Blacksmith-Sheetmetal | 7. PSH Shop | 12. Garage | 17. Electric Shop | 22. Ind. Rel. Dept. | 27. Agr. Control | 32. Laboratory |
| 3. Welding Shop | 8. PSH Shop | 13. Plumbing | 18. Civ. Eng. Dept. | 23. Agr. Control | 28. Agr. Control | 33. Section Utility - Ranch |
| 4. Welding Shop | 9. Machine Shop | 14. Sheetmetal-Blacksmith | 19. Civ. Eng. Dept. | 24. Agr. Control | 29. Crusher | 34. Section Utility - Ranch |
| 5. Tractor Shop | 10. Machine Shop | 15. Carpenter Shop | 20. Warehouse | 25. Agr. Control | 30. Fireroom | |

2ND YEAR STUDENTS

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STATIONS

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| 1. Section Utility - Kemoo | 5. Blacksmith | 9. Pricing | 13. Laboratory | WEL - Welding | 1 wk | T - Tractor | 3 wks |
| 2. Section Utility - Kemoo | 6. Sheetmetal | 10. Civ. Eng. Dept. | 14. Fireroom | WH - Warehouse | 1 wk | WELDING | 3 wks |
| 3. Section Utility - Kemoo | 7. Servicing | 11. Civ. Eng. Dept. | 15. Fireroom | AG - Agr. Control | 6 wks | WAREHOUSE | 3 wks |
| 4. Section Utility - Kemoo | 8. Pricing | 12. Ind. Rel. Dept. | 16. Boiling House | G - Garage | 3 wks | | |

The organization of the work experience program is sometimes complicated but well worth the effort in terms of results.



The ability to work eight hours a day is learned—not inherited.



These boys and girls are learning courtesy at the table.

Y L E V E L

A P P R E C I A T I O N O F M

An Experience with Weather

In a kindergarten group the children had been studying aircraft for some time. They had visited the airport, walked through a plane, drawn pictures, and discussed their personal experiences. During the discussion period, Johnny was telling his experience, "I flew, and flew around and around, like this." His arms were out-thrust as he banked and turned. "Then I flew around and around, and landed." Down he swooped to a perfect three-point landing.

Others became airplanes so Miss K suggested they go outside to have more room. There was all manner of flying, "I'm flying in a storm," said one as he dove and bumped in imaginary gusts and airpockets. "I'm a big black storm

cloud!" Mary cried. "I'm rain! I am wetting the airplane and all the land," from Joseph. "Look out for me, I'm the wind!" said Marcia.

Later in the week, the children played storm again. Some were boats buffeted by huge waves, others clouds, some rain, a recently arrived mainland boy, chain lightning. Boats sought the safety of calm harbors, planes landed safely and were whisked into hangars, some cracked up in the fury of the elements. Miss K provided music—stormy music, insisted the children. Gradually, the storm would subside, clouds lighten up, winds slow down. "I'm the sun," said Sylvester "making everything warm and happy!" Everyone sat down, relaxed, and felt the warm rays cheerfully donated by Sylvester.



The boy in the center is the wind buffeting the airplanes.

K I N D E R G A R T E N A

N A N D T H E U N I V E R S E

Hens

After Miss B's first grade group were seated, she quietly said, "Do you remember how our little hen made little talking sounds?" Yes, of course they did. A chorus of soft clucking arose from the group. "Well, this is a poem of night time, when all the hens have gone to rest." Miss B softly repeats Elizabeth Maddox Roberts' "Hens." The children were delighted with,

"Her feathers made a ruffled sound,
A ruffled sound like a bushful of birds."

"They really do make ruffled sounds," says Jim. "Our hen does." Another said, "Once I heard birds, and they were . . ." Betty, identifying herself with the hens, said, "It was almost dark once before I got home, one time when I went with my sister to my aunt's."

During the day, several hens blossomed on easels—not Elizabeth Maddox Roberts' hens, but Bill's and Betty's. Two children made clay hens.

Miss B wisely held no aftermath of questioning, of checking on appreciation—deadly to emotional enjoyment; no analysis, no probing, no demands for verbalization. The end is feeling, not information or skills—they emerge as by-products. Every child will not respond to every experience, for he brings his background to it. Miss B is grateful for the children who do respond and will go on seeking.²⁸

²⁸ Adapted from "Their First Years in School," a course of study for kindergarten and the first two years. Los Angeles County, Board of Education, c1939.



The story hour provides rich opportunities for ethical values.

A P P R E C I A T I O N O F M

Miss H's fifth grade class developed a deep interest in astronomy after reading of the ancient Egyptians' knowledge of the stars. They made an intensive study of our star, the sun, and its children, the planets. They read the many Greek myths and legends about the sun, the moon, the stars, and the major constellations. Some of the children kept scrap-books about the various planets and their moons. Planet charts were made. Two of the boys constructed a simple telescope from a Popular Science Magazine description. The ceiling of the room was covered with such constellations as Ursa Major and Ursa Minor,

Orion, Canis Major and Canis Minor, Pegasus, Scorpio, the Southern Cross, and the Pleiades. One group read and reported on meteors and meteorites.

The lives and accomplishments of the great men of astronomy from earliest shepherds and seafarers to the present time, were developed and discussed. The group dramatized their lives, showing the adversities many overcame. As a culminating experience, the group gave a school program which included an exhibition of art work depicting man's various ideas of how the earth was supported in space from the Greek myth of Atlas and the Indian legend of three elephants to modern concepts. The high spot of the program was the dramatization of the life of Galileo showing him teaching the Copernican theory of our solar system.

The study opened up to the group a new conception of distances. They became aware of man's age-old quest for insight into the mysteries of the universe and of his crude, albeit beautiful, attempts to explain them to the best of his ability. They came to appreciate our tremendous achievement in unfolding the secrets of the heavens. Lastly, to some, came a sense of humility, of reverence, of appreciation as they began to comprehend the magnitude, the beauty, the majesty, the all pervasive order of the universe.

* * *

Christmas season is a time when all the finer values have their truest expression. Even in the most rigid school, tensions are relaxed and types of activities emerge which are rich in spiritual growth. The shared experiences which children and staff members have in decorating rooms, beautifying school halls, singing lovely Christmas carols, sharing gifts,



These children are developing a rich understanding of the immensity of the heavens. (Photo by Nina Leen)

U P P E R E L E M



The Christmas story is still the favorite of all boys and girls.

and telling the beautiful Christmas story create a lightening of spirit that enriches the living of the entire school. The presentation of Christmas programs for school and parent groups quickens this sense of giving, of outgoingness, and of making others happy.

Care should be taken at this time to see that programs are not too elaborate. Simple ones are best. Those that require long, hectic, and confusing rehearsals of large groups tend to over-stimulate young people and tear down the very spirit intended. Staff members, striving for that last measure of perfection become edged and tense.

"One way in which this school has tried to acquire a dignified serenity is by cutting down on activities that involve hectic, confusing rehearsals and that provide for overstimulation through meeting in large groups. Our Christmas program this year was amazingly simple and resulted in the attainment of quiet, peaceful, serene souls among faculty and children. What an accomplishment for a Christmas program!"²⁰

²⁰ National Education Association, Department of Elementary School Principals, "Spiritual Values in Elementary School," Twenty-Sixth Yearbook, 1201 16th St., N. W., Washington 6, D.C., The Association, c1947, p. 80. (Bulletin, Vol. 27, No. 1.) Article by Katherine G. Staine, professor of education, Lesly College, Cambridge, Massachusetts.



Music and Christmas just naturally go together.

A P P R E C I A T I O N O F M

Because of his growing maturity and deep interest in gaining insight into the deeper meanings of the world about him, the high school student is especially ready for types of experiences which open up to him the concepts implied in APPRECIATION OF MAN AND THE UNIVERSE. There are four broad areas of such experiences.³⁰

1. Experiences which show in the structure and processes of our world a sense of order, stability, and dependability.
2. Experiences which uncover the possibilities for life of the tremendous resources of our world and of the creative forces available for man's fullest development.
3. Experiences which give the student a sense of the interrelatedness of all events in the great all-comprehensive scheme of the universe.
4. Experiences which make the student aware of man's place in the universe and of his opportunities to live in a rich, harmonious relationship with these universal forces.

Through the study of the sciences—biology, physics, chemistry, general science, and physical geography—students develop an appreciation of the immutability of the laws of the universe. These experiences bring to the student a belief that these relationships can be depended upon in the physical as well as the organic world. The child's entire school experience should have opportunities for the development of understandings in the world of science and develop an appreciation of the scientific method. Through practicing scientific inquiry, students develop a knowledge of

the experimental method and a respect for truth arrived at through rational processes.

Nor should the study of science be divorced from man. It should deal directly with the role of science in human progress. For example, in the Farmville High School,³¹ the major emphasis in the tenth grade is on "The Scientific View of the World and of Man." The highlights of this course are below:

1. A great deal of time is spent in imaginative association with great scientists of the past. Their lives are studied and their contributions to human welfare brought out. The aim throughout is to impart to the student a comprehension of the adventure and the drama which made their lives so vivid. Especial emphasis is given to the qualities of spirit—integrity, tenacity of purpose, and self-denial—which, along with their creative genius, were responsible for their success. Students come to appreciate the background of ignorance, bigotry, and inertia which were stumbling blocks to progress in their respective fields.
2. In this unit, the scientific method becomes meaningful. It shows the scientists, in Pasteur's words, . . . "constraining themselves for days, weeks, even years, trying to ruin their own experiments and only proclaiming their discoveries after having exhausted all contrary hypotheses."
3. Wherever possible, students relive the great experiments which were landmarks of man's scientific progress. In the words of the authors, "Some of the great scientific experiments are also studied, which are within the comprehension of tenth-graders—experiments of recent years as well as of the more remote past. Wherever possible, these are repeated in the school laboratory. Students see how the experiments and discoveries

³⁰ Chave, *op cit.*, p. 58.

³¹ NEA, "Education for All American Youth," *op cit.*, p. 131.

N A N D T H E U N I V E R S E

of scientists have changed our ways of living; how the work of Watt and Faraday made possible our modern systems of power machine production and rapid transportation, how the experiments of Boussingault and Mendel led to scientific agriculture, and how Pasteur and Koch revolutionized the treatment of disease.”³²

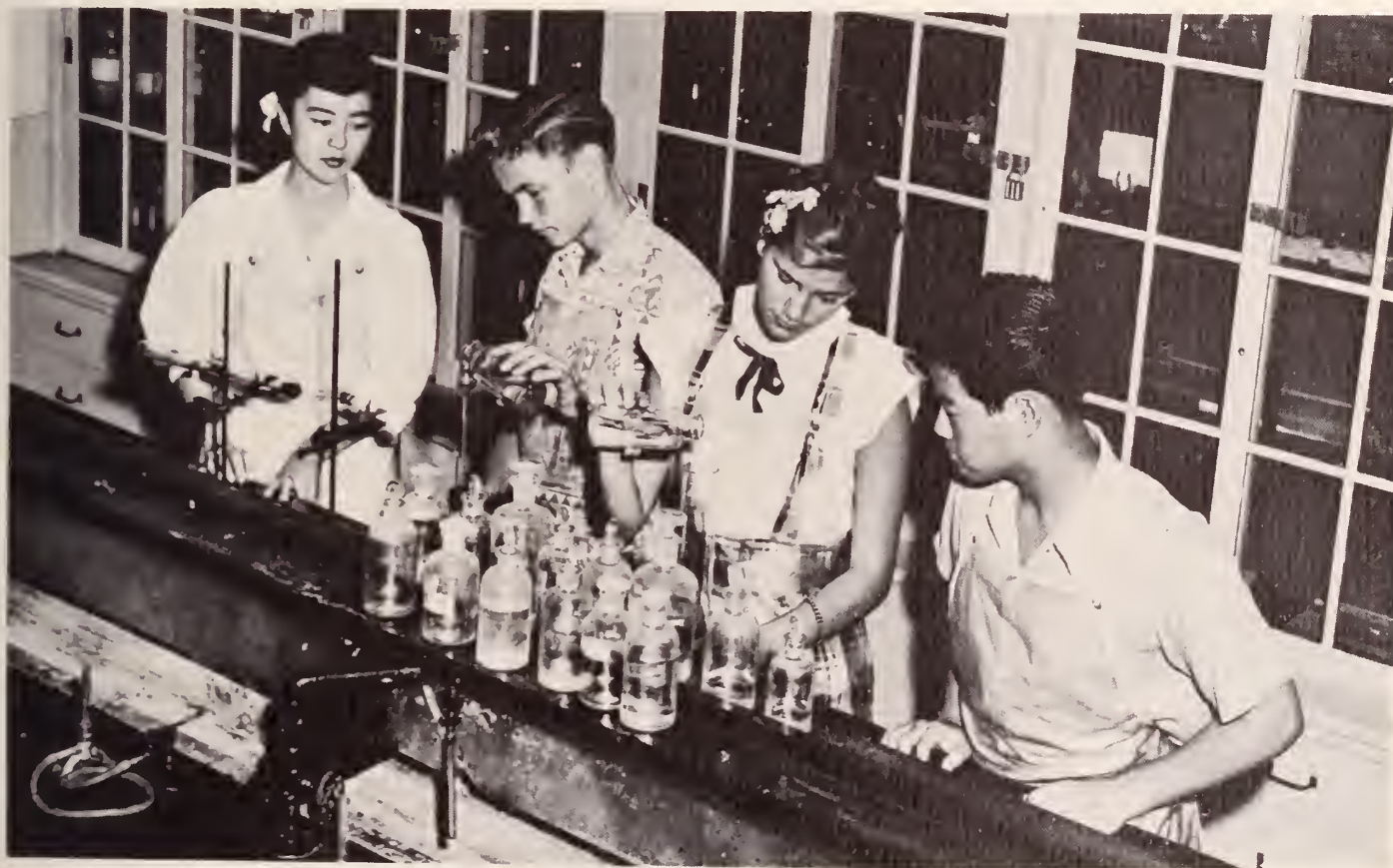
4. Throughout the year's study, the student develops an increasing awareness that we live in a world of natural laws, of orderly cause and effect, not in a world of chance or arbitrary action. They come to appreciate man's ability to control his destiny and build a better world for himself and his fellow-men. But probably, the greatest insight which the student secures is an appreciation of the possibilities of science in the hands of men of good will and, as a corollary to this, the disastrous consequences to mankind when science is prostituted to narrow, selfish ends.

For example, the students at Farmville

“... observe the growth of faith that human intelligence, using the scientific method of inquiry, can discover the laws of nature and so bring the physical world increasingly under man's control. They also see that science has given man the basis of many of his highest hopes for a better world. For science not only makes progress possible, it also sets new goals for man to work toward. From the scientific point of view, disease, poverty, ignorance, and inequalities of opportunity are not evils to be passively accepted. They are evidence either that we have not yet solved some problems which can be solved, or that we have failed to apply the scientific knowledge which we already possess.”³³

³² NEA, “Education for All American Youth,” op cit., p. 132.

³³ Ibid, p. 132f.



In their science courses, students learn the mysteries of nature and how man, through knowledge, can build a better world.

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